ZIONS HERALD

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PEACE BE TO THY HOUSE

NOVEMBER 12, 1947

FROM COVER TO COVER

RELIGION IN YUGOSLAVIA, the first installment of the full report of the seven American Protestant clergymen who visited that country last summer.

John C. Burke, warden of the Wisconsin State Prison, presents the need for PRISONS WITHOUT WALLS.

ADVENTURES WITH GOD: the Rev. James W. Chubb, associate secretary of the Board of Evangelism of The Methodist Church, relates his experiences as a college pastor.

WE'RE NOT GOING TO THE DOGS say the churchmen of Newburyport, Mass. The Rev. Ronald A. Mosley discusses the fight against the dog-track promoters in Newburyport.

READERS WRITE

Happy to Pay

It's time once more to pay for that annual subscription, and you will find my check enclosed.

Of the numerous periodicals that come to our home, there is none for which I am happier to pay than for ZIONS HERALD.

May you have another great and good year.

(Rev.) GUY ALLEN,
Lawrence, Mass.

Likes Dignity

At long last we have a dignified letter that deals with the current question of church and state. Dr. Earl H. Furgeson has marshalled some documentary data on this vexed question, and his letter is both clear and convincing. Here we see debate at its best.

Some Protestant ministers profess to see nothing in this church and state problem to worry about; and, they say, certainly there is nothing to get angry about. But why has it started, and who is responsible for igniting the inflammable material?

All of us should know that certain great religious principles, particulary those of religious and political freedom, have been won at tremendous cost. Who will doubt that during the last few years, we have witnessed and are witnessing a certain change of attitude toward these same principles? Consequently many are disturbed by this change; all the more so by the peculiarly subtle attack upon these principles. Something has been added which we have not been accustomed to hear, especially the virulent note.

It simply will not do to berate Protestant spokesmen either as "unhooded klansmen" or "rabid bigots." Rudeness is not an argument. It is none of our business to question the faith of our Catholic citizens; it is, however, our business as free men to ask for what purpose the Catholic Church seeks funds from the public purse. We are taxpayers, and we have a right to know.

JOHN G. ROGERS,
Melrose, Mass.

The Cause of War

A cousin of mine on the staff at the University of Maine wrote me recently and mentioned an address given at the first assembly of the year at the university.

Y. C. James Yen, director of Mass Education in China, was the speaker. He listed four problems of China and the world: illiteracy, poverty, disease and misgovernment. He said that three fourths of the world was kept down because of these four reasons and mentioned their resentment of the other one fourth as a cause of war.

My cousin felt that the speaker suggested ways of successfully attacking the first three but that he sort of neglected the last. She raises the question of how to attack the last while the one fourth are in power.

The same problem troubles me. Those in power do not like to hear suggestions to the effect that there could be any misgovernment. Of course Democrats are sure that there is misgovernment under a Republican Congress and vice versa. Both agree that anything related in any way to socialism is possessed of the devil. Maintaining an open mind and seeking to find the most noteworthy things in all systems is considered political heresy. The present communistic witch hunt is in danger of serving as a mask for vested interests in politics. Any point of view in contradiction to a particular brand of political propaganda can so easily be labeled "communistic" and even if the F.B.I. does find such a change unwarranted, the damage to the right of free speech and private judgment is done. History will seek its own revenge for such short-sighted policy.

(Rev.) WILLIS MCLAUGHLIN,
Gorham, N. H.

Implied Too Much

I think you take in a little too much ter ritory in your implied conclusion that al Protestants are in favor of planned parent hood (formerly birth control which didn sound quite so well.) There are many Pro estants who agree with the Catholic stan on this question. The Wesleys, Samuel an Susannah, apparently didn't give too muc emphasis to birth control, but one must ac mit that they were a little old-fashioned, o were they?

Whatever the moral aspects of it, it i pretty clear that if the Protestants go all ou for planned parenthood they will in a fe generations plan themselves right out of th picture.

GEO. W. HOYT,
Chicopee Falls, Mas

Likewise

Like the Rev. H. H. Lippincott, I, too have been distressed, when attending va ious Methodist churches, by remarks tha sounded like Russian communism. In on church in Providence I heard the preache speak with a sneer about corporations pilin up earnings last year faster than ever befor That is simply not true. He should kno that many corporations, railroads, for ex ample, were able merely to pay a small pe centage of their huge bond indebtedness o depression years. Just this fall I have had t cash some of such bonds for less than twent five per cent of their face value. Can h reasonably sneer at the huge earnings o companies still in the red? If wage earner come to feel that they are entitled to mor than corporations earn, all business will g on the rocks, and we shall have Russian com munism without even Russian managemen

HELEN M. PORTER,
Rumford, R.

Cheers for Clark

I note with considerable interest the featur article of your Oct. 29th number whic reached me this morning. It carries the titl "Their Common History" (which I beg t suggest might have been more properly de signated "Their *Un* common History" an is by Dr. Elmer T. Clark. The article is ex cellent. The accompanying cut of the mem orial tablet from Westminster Abbey, how ever, is the thing that prompts me to mak this observation.

I think the most significant message o that memorial tablet for our age is alway omitted through an accident of constructio The beveled lower margin of the tablet i always in shadow so that it does not appea at all in some of the photographic reprodu tions and is always so dim even in the be of them that the words that are carved ther are never legible. In my opinion those word carry a terrific message for our age of "ma ginal shadows."

Dr. Clark no doubt will share my enth siasm if and when he recalls the sentence i

scribed there: "God buries His workmen, but carries on His work." Does not our age need to bring out of the "shadows" this wonderful tribute to the primacy of God's Work? After all, even John and Charles Wesley were only "good workmen." Is not the message of Stewardship just that? The success of the church school emphasis of the Crusade likewise depends on our willingness to accept the cross of "good workmanship" as teachers, visitors, stewards in the business of reaching God's lost children.

Write us another article, Dr. Clark, and bring this mighty message "out of the shadows."

(Rev.) Benj. F. Schwartz,
Wichita, Kansas.

Ecclesiastical Shock

Some months ago a pastor friend of mine wrote me a note saying, "I am suffering from ecclesiastical shock." He made no further comment; he must have felt sure that I would understand what he meant. I did know, and recent experience has enabled me to understand his statement even better.

About four years ago I suffered an accident which caused the loss of my left eye and injury to my right. With impaired eyesight and broken in health, I gave up my work in the Pittsburgh conference, terminating a nine year pastorate. That was three years ago, and when there seemed no other choice in what to do, I accepted the retired relation.

A trip to the Mayo Clinic and an operation on my right eye restored sufficient sight to enable me to help as a supply pastor in Ohio, where I have been working for the past three years. During this time I have naturally looked forward to the active relation in the conference.

After consultation with the bishop and his cabinet members, I returned to the recent session of the conference, fully expecting to become "effective" and take a pastoral charge. My hopes were high as I busily made the necessary contacts before the opening of the conference. The shock came to me on Thursday, about mid-night, when the D. S. phoned to tell me that there was to be no disposition on the part of the bishop or the cabinet to make me "effective." I was offered a place in the district as a supply pastor.

I had sufficient knowledge of the charge offered me to ask why such a church had to take a supply pastor. I also was puzzled as to why I had not been given an active relation. No reasons were given in answer to either of these questions. After holding another consultation with my bishop, I stated my case frankly, saying, "My preference is to take this charge as an active minister, but I will leave the decision to the bishop and the cabinet. Whichever you decide I will accept, either as a supply or active relation." It seemed to me that the air had been cleared

(Continued on page 1096)

Religion in Yugoslavia

A report on conferences with Roman Catholic, Orthodox, Moslem, Jewish and Protestant leaders, and investigations through the medium of religious institutions and documents, by seven American Protestant clergymen and editors of religious journals who visited Yugoslavia in the summer of 1947

Preface

In presenting this report, we ask our readers to bear certain basic facts in mind.

The evidence here set forth, where space does not permit lengthy quotation from the sustaining documents which are mentioned, is the result of our eye-witness investigation; it is not second-hand.

There was available to us an enormous amount of corroborating evidence, much of it from Americans and others who have lived in Yugoslavia for months or years, which we have not included in this report.

The material on the status of religious life in Yugoslavia in no case came from the government but from personal interviews with leaders of churches in the four republics we visited—Roman Catholic, Serbian Orthodox, Jewish, Moslem and Protestant. Since we are all clergymen, and three of us editors of religious journals, it was both natural and sound procedure for us to seek our information on religious affairs from leaders in the field of religious life.

We must emphasize in reference to what we say briefly about the case of Archbishop Stepinac that our sources of information were Roman Catholic—the most incriminating documents were the files of the Roman Catholic diocesan newspapers, concerning the authenticity of which there can be no question—and while we found division of opinion among Catholics as to his conviction many Catholic leaders frankly admitted the truth of the background data.

Certain sections of the press, both in America and in other parts of the world, have charged that we have "whitewashed the Tito government" and have gone so far as to assert that we went to Yugoslavia with that purpose. The accusation is ludicrous and falls of its own weight, as this report will verify to any intelligent and honest reader. We did not go to Yugoslavia to appraise the Tito government or its policies outside our stated field of interest, and nowhere have we made, as a group, any comments on that government. We went to investigate one thing—the status of religious life in Yugoslavia today. The form of government has no bearing on the facts that we report.

Among other details, the reader will find how our trip came about, how the members of our party were chosen, the degree of freedom of movement that we had, the purpose of our trip, the precise things we saw, and comments by individuals whom we interviewed.

We have concluded with the hope that our investigation and report may cut through some of the ignorance and misrepresentation, and that it will help toward better all around understanding, and thus contribute to that world peace, without which civilization is now doomed.

Genesis of the Trip

Late in October of 1946 the American Committee for Yugoslav Relief gave a dinner at the Hotel Pennsylvania, New York, in honor of the Yugoslav Ambassador, Mr. Sava Kosanovich, who, in his address, discussed the Yugoslavia religious issue. Dr. Shipler, editor of *The Churchman,* attended the dinner as

the representative of his paper and sat at the press table. During the evening he talked with Mr. Monroe Stern, the public relations representative of the Yugoslav Embassy in Washington, whom he had not previously met and who was sitting at the same table. In the course of the conversation, Mr. Stern said that he believed the Ambassador would be grateful for an opportunity to meet some of the church leaders of America to whom he might speak freely of religious conditions in Yugoslavia and whose questions he might have the privilege of answering.

As a result of this conversation, letters were sent by Dr. Shipler to a list of clergymen and other church leaders in the New York area, inviting them to a luncheon in November at the Hotel Pierre, New York, to hear the Ambassador and to ask him questions. At this luncheon some thirty Protestant ministers and leaders met with Ambassador Kosanovich, Foreign Minister Simich, and members of the Yugoslav United Nations' delegation. There was opportunity to cross-examine them on the trial of Archbishop Stepinac which had just occurred, and on the general social and religious policies of the new Yugoslav government. At the close of the luncheon, the clergymen expressed the opinion that what had been said at this meeting concerning these matters indicated that there was another side to the picture which had not been adequately presented to the American public, and was far different from that described in the press. As a result of what they had heard, some of the guests at the luncheon felt that it might help to create better understanding between Yugoslavia and the United States if a group of perhaps ten such representative clergymen as those present could go to Yugoslavia and report their findings.

Trips of this kind are expensive. Few clergymen can afford them, and official church bodies have neither the funds nor the inclination to investigate conditions in countries where they have no direct membership. Any trip, therefore, would have to be at the expense of the Yugoslav government. Precedent for this was established during both World Wars I and II when just such informal groups of religious leaders and editors visited England to report on conditions, and went as the guests of the British Ministry of Information with all expenses paid by the British Government and without any public criticism.

In June of 1947, when relations between the United States and Yugoslavia were at a low point and war-talk was on the increase, following the enunciation of the so-called Truman Doctrine and the virtual black-listing of Yugoslavia, the Yugoslav Ambassador asked Dr. Shipler if there were ten representative clergymen who would be willing to visit his country as the guests of the government. When he was told that such a group could be secured, he asked Dr. Shipler to prepare a list of names. One was submitted, which was made up of representative Protestant leaders, with preference given to editors of national religious journals. Political considerations played no part in the selection, as the names of those asked clearly indicates.

Who Was Asked?

Four of those invited could not accept because of prior summer commitments: Dr. Louis Newton, Southern Baptist of Atlanta, Georgia; Bishop G. Bromley Oxnam of The Methodist Church, New York area; Dr. Alva Taylor, Church of the Disciples of Christ, Nashville, Tennessee; and Dr. Carlyle Adams, editor of *The Presbyterian Tribune* of Brooklyn. A fifth, Paul Hutchinson, editor of *The Christian Century* of Chicago, declined. We cite these names because they refute the charge made in the press that the Yugoslavs asked only "hand-picked" friends. The fact is that the Yugoslav government made no suggestions of names and made no comment on those selected.

Six men accepted: Dr. Shipler, editor of *The Churchman,* an Episcopalian; the Rev. Emory Stevens Bucke, editor of *Zions Herald* of Boston, a Methodist;

On a Wide Circuit

W. W. Reid

Trustees of God's Love

A recent survey disclosed that the averag Jewish child in America receives about 33 hours per year of religious training; that th average Roman Catholic child receives 20 hours of instruction per year; but that th average child from a Protestant home re ceives about 30 hours of religious educatio per year. And it disclosed also that in Ame ica—under "freedom's light"—there are 17 000,000 boys and girls under seventeen yea of age who receive no religious trainin whatsoever.

But even adequate religious education i churches is not the whole answer to the nee of modern youth—they need parental lov and they need it in the home, comments D W. F. Wills, well-known Presbyterian lead of Cedar Falls, Iowa.

"Many a Jewish child who has had all 33 hours of religious instruction each year ha ended up in a reform school or a penite tiary," says Dr. Wills. "Many a Roman Cat olic youngster, even though he has bee faithful to his religious duties and has learne his catechism, has got himself into serio trouble with the law. Even Protestant chil ren who get all thirty hours a year in Sunda school class need something more than tha

"They all need love, parental love. The need attention, time-consuming attentio They need discipline, constructive disciplin the kind that really hurts the father mo than it hurts the child, though not in th same place. Much delinquency is a conscio or unconscious demand for attention. Muc of our trouble will disappear when Chri tian men dedicate their time as trustees God's mercy and love, taking these proble boys into their places of business or the homes, and teaching them to do things co structive with their hands. For these are n the moron children who cause the troubl They are often the bright ones. Hands th break into stores, burn buildings, and sho guns can be trained to make useful article repair autos, build radios, do electrical wor and repair what has been worn out.

"Let us face frankly the fact that passi laws to make parents responsible for the d linquencies of their children will not sol our problem. Erecting recreation halls a places for children to go away from the homes is not the complete answer. Puttir more policemen on the job and erecting f tress-like prisons in connection with our r form schools will not make better citizens the boys we send there. . . .

"We cannot all go to the far corners the world to take the light, but we can give time, and teaching, and love to the u loved and even to the unlovely who are ca ing us so much trouble in these days."

Sneed to Head National Committee

Dr. J. Richard Sneed, minister of the Court Street Methodist Church, Rockford, Ill., columnist, author and lecturer, has been named chairman of the national committee of the Boston University School of Theology Building Fund Campaign, by Dr. Daniel L. Marsh, president of the university, and Dean Walter Muelder of the school. A graduate of the university's school of theology in 1935, Dr. Sneed will contact the many thousand alumni of the school who are now scattered throughout the world.

Boston University's school of theology, the nucleus and oldest of the university family of 14 schools and colleges, is initiating its 109th year of educational service in New England. In the Crusade Challenge Campaign, provisions have been made for a new school, chapel, and dormitory for married students. These buildings will be erected next on the university's beautiful campus site along the Charles River near Cottage Farm Bridge in Boston's Back Bay.

A member of the sponsored Church World Service Air Tour, Dr. Sneed has just completed a 23,000 mile tour of 10 European countries, Egypt and Palestine. On his own, he traveled into the different places, including the fighting areas in northern Greece, observed the civil war strife in Palestine when the refugee ships were turned back and the two British sergeants were hanged, and traveled in the American, French, English, and Russian zones of Germany for more than 2500 miles.

Mr. Sneed is now beginning his sixth year in the Rockford pastorate which has 2800 members. He has also lectured at American colleges and universities, from Boston University in the east to Leland Stanford University in the west.

During the past summer's air tour, Dr. Sneed was entertained by Dr. Maximos, head of the Greek Orthodox Church in Athens, and by religious, educational and political leaders throughout Europe. Dr. Sneed is a graduate of Boston University, Grinnell College and Cornell College.

Standing Firm in the Faith

We would honor our forefathers who fought valiantly for religious liberty in many lands. We rejoice with those, our brethren, who have resisted gloriously all attempts to subject the living Word of God to the will of totalitarian states or other outside pressures.

We would encourage all those, who must now continue to endure the presecution of secular powers, to stand firm in the Faith, knowing that final victory must be on the side of the Eternal God.—From Manifesto on Religious Freedom, Baptist World Alliance.

Dr. George Walker Buckner, Jr., editor of *World Call* of Indianapolis, Disciple of Christ; Dr. Phillips Packer Elliott of the First Presbyterian Church of Brooklyn, whom Dr. Adams suggested to represent *The Presbyterian Tribune;* Dr. Samuel Trexler, former president, Lutheran Synod of New York; and the Rev. Claude Williams, director of the Institute of Applied Religion in Birmingham, Alabama. To this group was added Dr. Trexler's friend, Dr. Edmund Devol, a New York physician. When Bishop Oxnam and Dr. Newton failed to suggest substitutes, as they had been asked to do, the Rev. William Howard Melish of the Church of the Holy Trinity, Brooklyn, an Episcopalian, was invited by the group.

Sections of the press, both secular and Roman Catholic, have sought to discredit the party by alleging that three of the group are "communists" or "fellow-travelers"—an allegation which our entire group hereby denies. Those who have made these false charges have said little about the other five men, whose signatures appear on this document. Also they have ignored the additional but significant fact that we were accompanied throughout the trip, as we have publicly stated, by Dr. Jean Nussbaum, a Swiss citizen working out of Paris as general secretary of the International Association for the Defense of Religious Liberty, (European Section) with headquarters in Washington, D. C., and cooperating closely with the United Nations' Commission on Human Rights. For thirty years, as a licensed lay preacher, Dr. Nussbaum has been visiting the trouble-spots of Europe, testing the degree of religious liberty as it concerned Protestant minorities. He has several times visited the Balkans before the war. He joins us in signing this report.

Was the Tour Conducted?

From the moment we met the Yugoslav authorities in Belgrade, we were asked what we wanted to see. Without exception the government made no recommendation. Everything we ultimately did was first proposed by us and then arranged by them, chiefly day to day. Brevity of time prevented the carrying out of one or two requests; otherwise all of our proposals were met.

We were in Yugoslavia fourteen days. Our hosts had asked us to stay three weeks but our personal obligations made this impossible. Since Yugoslavia is not a large country—approximately the size of Colorado and with a population only twice that of Greater New York City—we felt a fortnight would provide sufficient opportunity to study the one subject we went to Yugoslavia to investigate. We indicated to our hosts that we were prepared to travel night and day without stint, and we did. Since every facility was at our disposal —automobile, boat, train, airplane—we were able to visit four of the six republics that constitute Yugoslavia: Serbia, Croatia, Slovenia and Bosnia. At the end, foreign correspondents in Belgrade told us we had seen more in our fourteen days than they had in several months.

Some of the press said, even before we left New York, "You will be on a conducted tour and will see only what they want you to see." We were well aware of that possibility, but it was totally disproved by our experience. With us at all *official* visits and interviews we had as our interpreter a Princeton graduate of the class of 1934, who had lived sixteen years in the United States, had attended Taft school, and worked a year on *Newsweek*.

At all times, in every section of the country we visited, we were given complete freedom, both as individuals and as a group, to talk to anyone to whom we wished to speak, and to go where we wished, without government representatives present, an opportunity of which we took full advantage. Whenever possible, we talked to the people directly, rather than through an interpreter. Dr. Trexler spoke German, Dr. Nussbaum, French, and the rest of us had some

(Continued on page 1097)

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The Aims Of Our State Department

Every churchman ought to study the two pamphlets just released by our State Department in which the current aims of its policy are discussed. The first objective is to settle quickly the necessary peace treaties so that the expensive occupation armies may be removed. To be sure, the security factors in the occupied nations must be cared for, but the State Department knows that the longer militarism is to be our sole demonstration of democracy, the less chance democracy has for vital establishment. A glimpse of occupation forces and their effect on morale in Germany this past summer gave this editor a depressing feeling.

The second aim cited was that we must save democracy by aiding the economic recovery of Europe. If the statement had stopped there, none would have raised a question, but the reason for this aim was to "safeguard our own security and prevent the political and cultural isolation of the United States." America Firsters, members of the "Anti-this-ers or that-ers," and the rest of our democratic isolationists will raise a great howl of protest when they hear that our State Department is officially working for internationalism.

The opposition to any nation that seeks to conquer other nations by direct or indirect aggression, is the third aim of our foreign policy. This means that we will not tolerate other Munichs. It means that through the United Nations our government will endorse and implement an international police force. It means that the violation of borders will be a world problem and not a question of one nation versus another nation.

The fourth aim is to keep our forces at sufficient strength to maintain our strength in *conformity with the United Nations charter.* Those who want compulsory military training will be hard-pressed to make their position consistent with this aim. Voluntary enlistments will more than care for our military strength if our nation is to be in conformity with the United Nations charter.

Coming as it has on the eve of another Armistice Day, this four-fold aim of our American foreign policy ought to give heart to churchmen. At the same time, we must be alert to see that this is not just a little sentimental document that gets lost in the maze of by-passes conjured up by isolationists and war-mongers. Our foreign policy is determined by the total level of public opinion, and it is the business of religionists to see that public opinion wills for peace and works for successful international co-operation.

The Lady From Lynn

Last week in the municipal election at Lynn, Massachusetts, a young lady twenty-one years old was elected to the school committee. She is the youngest person in the history of Lynn to be elected to any political office and that, of course, is significant.

The importance in this news, however, is not in this young lady's age, but in the work she will do in serving the public school system of Lynn. She has a great responsibility thrust upon her, not only because of her youth, but because she is to work in one of the most important segments of democratic responsibility.

The public schools of America are in a serious state of decline due to unscrupulous politicians who have used school positions as opportunities for exploitation, or as stepping stones to higher political plums. If America's young people can become awakened to their responsibility in restoring the basic vitality of public education, and this young lady from Lynn may help do that, we will make a great stride forward.

Certain politicians and believers in sectarian education have been able to thrive on public indifference to the public schools. Churchmen who love freedom will recognize that in the public schools we have a common meeting ground for persons of all creeds and colors, and that our responsibility lies not in the teaching of sectarian religion in those schools, but in recruiting teachers of the highest character and spiritual

insight to guide our children through these most important of their formative years. If school teachers must resort to playing cheap games of politics in order to keep their jobs or get promotions, we can expect nothing but cheap teachers and sub-standard public education. If we are to return "Mr. Chips" to our American school room, it will be necessary to restore the dignity of public education so that teaching again may become a profession and not another "job."

Harmony Demands Things In Common

In England the Roman Catholics have been discriminated against by not being allowed to take part in the wedding festivities of Princess Elizabeth and Lt. Mountbatten. The Ecclesiastical Titles Act of 1850 set the precedent for this exclusion, and while all other religious groups are invited to give "loyal addresses" to the royal couple, the Roman Catholics are barred.

In Franco's Spain the Roman Catholic hierarchy last week protested the fact that there were fifty new Protestant chapels in that country. These religious leaders say that Protestantism is outlawed in Spain.

Obviously there can be no peace in the world if official discrimination is to be practiced against any religion in any nation. Democracy cannot exist anywhere if minority rights are to be violated. In principle, at least, the British are just as guilty as Franco if they allow discrimination to be practiced. Britain could make a great gesture for freedom of religion if she would change the precedent and allow the Roman Catholics to take their places in the common fellowship of organized religion. Such an example could well be directed to South America, to Franco's Spain, or to Italy where Catholics refuse to grant freedom of religion to Jews and Protestants.

Good To Be A Methodist

This editor, along with nearly every Methodist, had a proud moment last week when the November 10th issue of *Life* appeared with its main editorial and twelve pages of pictures devoted to a description of the Methodists.

The picture story of Methodism is excellent, for it depicts the wide scope of our denomination's work. The editorial, despite the fact that it calls Francis Asbury, "Herbert," is one of the most challenging and objective criticisms of Methodism that this editor has ever read. The editorial writer said, among other things, that "the main characteristic of the American Methodist, despite his occasional prejudices, is his friendliness, optimism and practicality. His creed is as innocent of fatalism as any creed in the world." At another point the editorial said, "It (Methodism) exhibits all of the chief American faults and virtues and has done so for 170 years. Methodism's role in America may well suggest the coming pattern of America's impact on the rest of the world."

The editorial is an honest appraisal of our church and though it is not calculated as a bid for Methodist favor, it should be read by every Methodist who wants to see at a glance what his church has been doing.

Hurrah For The Episcopalians

The House of Bishops of the Protestant Episcopal Church is not an un-American organization. Last week this body of distinguished churchmen unanimously expressed concern over the "hysterical fear" of communism that has swept through our nation. Coming from these leaders of Protestantism, the resolution will have importance.

The bishops advised Episcopalians to fight communism by working unceasingly at home and abroad for a society in which justice and the dignity of men are guaranteed.

Turning to the fiasco of the House Committee on Un-American Activities, the bishops said, "An inquisitorial investigation of men's personal beliefs is a threat to freedom of conscience. The casting of public suspicion on fellow citizens under protection of Congressional immunity can readily become an offense against God's commandment: 'Thou shalt not bear false witness against thy neighbor.' "

This paper, along with most Protestant journals in America, has expressed direct opposition to the House Committee on Un-American Activities because we believe that the very existence of that committee is completely un-American. We believe that any person or organization that plots to destroy the sacred right of a man to believe as he chooses is in direct opposition to democracy. We believe that whenever a person or an organization plots against democracy, the democratic system of courts must be brought into play and the defendent allowed all privileges of attorney, cross examination, and trial by jury.

The current practices of the House Committee on Un-American Activities violate every fundamental right of an American citizen. Churchmen ought to join hands with bishops of the Episcopal Church, the Civil Liberties Union, and a host of other defenders of democracy, in seeing to it that Congress shall turn over criminal investigations to the courts of the land, and abolish the "people's court" it now has operating as a standing committee.

Prisons Without Walls

JOHN C. BURKE

A few centuries ago physicians used one treatment for all ailments—gout, asthma, or gumboils. They opened a vein in the patient's arm and drained off a pint or more of blood. If the patient got worse—as the weak and anemic usually did—the doctor simply repeated the process.

Much the same condition exists in many prisons today. There is a tendency to look upon the prison as a panacea for many of our social ills, particularly those relating to offenders of the law. No distinction is made between the man who robs a bank, the honest citizen who kills in the moment of passion, and the sex offender. There are still those who proceed on the assumption that to shut all these men up in cells for a number of years with but few normal outlets for expression of skills and satisfactions of physical and emotional needs—often in complete idleness—will somehow change and strengthen their character. When these men return to their respective communities with little or no change in character or personality and get into trouble again, society wonders why, and sends them back to prison with longer sentences. In doing this, society overlooks one of the most important facts in the entire situation; namely, most offenders are not criminally minded. They do not break the law by choice, but blunder into wrongdoing because of their inability to cope with the disturbing problems and confusing situations of a complex civilization. The pressure of circumstances—not natural perversity—more often is to blame. Consequently, nothing much can be gained merely by *punishing* these men. For the same reason it is not necessary to keep all of them behind steel bars and stone walls.

Only in recent years has society begun to realize this. Moreover, progressive penologists now advocate an increasingly greater use of prisons without walls or bars; that is, institutions where there would be no barrier to escape, save word of honor, and where the sole purpose of the program is the improvement and rehabilitation of the inmate through health-building programs, religious and moral instruction, and academic vocational training.

Wisconsin's Prison Without Walls

For more than 16 years Wisconsin has operated "prisons without walls" on an extended scale through its extensive farm and forestry camp systems. During the past year, approximately 25 per cent of the prison population has been assigned to camps. Right here, the average citizen might sit up in his chair and say: "What, one-fourth of the convicts in Waupun outside the walls?" But there should be no cause whatsoever for alarm. These prisoners are a carefully selected group who have served a portion of their term within the walls and are carefully screened by a guidance committee. Most of them are almost certain to behave themselves and stay where they belong.

Winconsin's "prisons without walls" are stationed at five farms and two forestry camps operated by the state prison in various parts of the state. Unlike the prison farms and camps of some states, those in Wisconsin are not surrounded by stockades; nor the inmates shackled or guarded by armed officers while at work, or locked up in barred buildings at night. Instead, they are permitted freedom of the farm or camp within duly established limits.

The first prison farm was established on the outskirts of Waupun during the 1890's. Since that time, the system of prison farms and camps in Wisconsin has grown steadily. Of the farms now operated by the prison, Farm No. 1, located 1 mile east of the prison, is the oldest. Approximately 70 inmates live there in a modern two-story, concrete barracks. On the first floor are the dining

Dual Award

Georgia Harkness, Evanston, Ill., chairman of the department of Theology and Philosophy of Religion in Garrett Biblical Institute, and John Wick Bowman, San Anselmo, Calif., professor of New Testament Interpretation in the San Francisco Theological Seminary, have been named co-winners of the Abingdon-Cokesbury Award by the six-man board of judges.

Each author will receive $7,500 the amount originally offered for the winning manuscript. $5,000 will be paid outright and $2,500 will be advanced against royalities on publication of the manuscripts, scheduled for mid-spring, 1948.

The exceptional merit of the two manuscripts, "Prayer and the Common Life" by Miss Harkness and "The Religion of Maturity," by Dr. Bowman, resulted in the decision to grant a dual award by the judges, who were at first divided about equally between the two manuscripts, but who later unanimously concurred in the final decision to grant the dual award. Object of the judges was to discover among the several hundred manuscripts submitted the one which, in their opinion, would "accomplish the greatest good for the Christian faith and Christian living among all people."

Judges making the dual award were: Ernest C. Colwell, president of the University of Chicago; Umphrey Lee, president of Southern Methodist University; John Alexander Mackay, president of Princeton Theological Seminary; Halford E. Luccock, professor of Homiletics at the Yale University Divinity School; and Nolan B. Harmon, Jr., editor of Abingdon-Cokesbury Press.

"Prayer and the Common Life," a stimulating and deeply devotional book concerns itself with man's most forceful and most universal religious practice: Prayer—presenting it in its foundations, methods, and fruits through detailed analysis and comprehensive explanation. Suitable for both personal reading and group or class study and discussion, the book is judged to be of great value in terms of spiritual fruitfulness and lasting influence. Although high in intellectual content the book remains readable on the popular level. It discusses questions which are common to the lives of all people everywhere, regardless of opportunity or lack of it.

Miss Harkness, in temperament and training, is indeed well qualified to write such a book. A graduate of Boston University with a Ph.D. degree she has taught religious education and philosophy of religion on the college level since 1920. An ordained minister in The Methodist Church, Miss Harkness is deeply interested in the ecumenical movement and world peace and has been very active in their interests. Due recognition of her value as a Christian worker was recently made by her selection as one of the ten most influential living Methodists in a poll conducted by *The Christian Advocate*.

John Wick Bowman's book, "The Religion of Maturity," concerns itself with what is at once the age-old quest and most pressing question of the contemporary mind and spirit: "What is 'true religion'?" The author directs attention to the central problem of the Christian faith: the dependability of our knowledge of Jesus and His own view of the character of His mission. Mr. Bowman finds the answer in the mind of Jesus: what he took from His spiritual heritage, what He discarded, what He himself contributed and its meaning to our times—*the religion of maturity* as revealed by Jesus. The book is remarkably well written, highly readable, and well arranged for reading and study.

Professor Bowman is an ordained minister of the Presbyterian Church, U.S.A. Sixteen years of his Christian ministry were spent in evangelistic and educational missions in India and ten of them as professor of New Testament at the United Theological College. While in India he founded and edited the *United Church Review*. Upon his return to the states, Dr. Bowman became professor of New Testament at Western Theological Seminary, Pittsburg, Penna., leaving there in 1944 to become Robert Dollar professor of New Testament Interpretation in San Francisco Theological Seminary.

Prayers in Braille

Two volumes of prayers for children: for young readers and for older children, have been published in Braille by the John Milton Society for the Blind, Dr. Milton T. Stauffer, secretary, has announced.

Prepared at the request of workers with blind children, they are the first handbooks of their kind made available for Protestant children in schools, Sunday schools, and churches. They will fill a long-felt need for devotional literature in Braille for blind children. They are offered free of charge, as are all other publications of the John Milton Society.

"Prayers for Younger Children" is issued in handbook size, 4 by 5, for small fingers: easily read and easily carried about. "Prayers for Older Children" is somewhat larger in size, but equally convenient to handle. Both contain suitable prayers for morning, evening, grace before meals, birthdays, thanksgiving, and other special events important in a child's life.

Editors of the volumes are a group of representative denominational leaders in Christian education and an equally impressive committee of leaders in the education of the blind.

Pastors and Sunday school leaders are invited to submit to the John Milton Society the names of blind children in their churches and communities, so that these may receive free copies of these volumes.

room and kitchen, a large recreation room equipped with tables, chairs, radio, games, and reading material, and two separate rooms, one used as a reading room and the other as a writing room. The upper floor is the dormitory. The inmates sleep on cots and each has his individual locker. In the basement of the building are the toilets, the shower room, and storage room.

The work performed by the inmates of this farm includes farming, horticulture, dairying, hog and poultry raising, etc., which will prove beneficial to many of them after their release. The livestock is the best available and includes more than 100 registered Holstein cows. Scientific breeding for maximum production is practiced. As at the best agricultural colleges, adequate and precise records are kept. Actually, the inmates interested in this phase of the work receive a valuable education in agriculture and dairying. The farm, incidentally, is one of the main sources of foodstuffs consumed at the prison.

Another prison farm, known as Farm No. 2, is located about 8 miles west of the prison. This farm houses approximately 35 prisoners who operate a farm of approximately 1,100 acres.

The third farm, known as the Noyes Farm, has been rented for a 10-year period and is located about 15 miles south of the prison. Only 15 to 20 prisoners are assigned to this farm and housed in a large old farm homestead which has been revamped to provide sleeping quarters and kitchen and dining room facilities for them.

A fourth farm, known as the Thompson Farm, is owned by the University of Wisconsin but operated by the prison. This farm of approximately 1,100 acres is situated 50 miles south of the State Prison. The housing facilities include a large farmhouse to which has been attached a barracks-type building to provide additional facilities for the men.

The fifth farm, about 60 miles from the prison, is owned by the Industrial School for Girls. The entire farm property of the school, together with some additional rented land, is operated by the prison. The housing facilities for the prisoners here consist of a revamped and enlarged old farmhouse.

On August 1, 1931, there was established at the site of a former lumber camp at McNaughton, 14 miles north of Rhinelander, and 200 miles north of the prison, the first state prison reforestation camp. About 60 inmates work at this camp where they plant trees; grade fire lanes; clean up underbrush in the state park; build fire towers, dams, and bridges; and whenever necessary, fight forest fires. All of this work is carried on in co-operation with the State Conservation Commission.

The reforestation program was further extended in 1931 when a second camp was established at Gordon, Wisconsin, in the northwestern part of the state near Superior, 325 miles away from the prison at Waupun. In most respects Gordon Camp is similar to Camp McNaughton; however, a larger tree nursery has been established for the propagation of seedlings.

In 1933, a third reforestation camp, known as Camp Athelstane, was established in the northeastern part of Marinette County, about 175 miles away from the prison. Another combination forestry and farm camp was operated for several years at Camp Imogene in the northern part of the state, 250 miles from the prison. Because of the poor location of this camp for farm operation, it was discontinued and the property sold.

Advantages of Prisons Without Walls

Inmates assigned to these farms and camps derive many tangible benefits. They perform heavier work than the men inside the walls and therefore are given a more extensive diet. Moreover, discipline is modified. When the day's work is over, and also on Sundays and holidays, the inmates are free to enjoy themselves in a variety of recreational pursuits. From the standpoint of physical

(Continued on page 1096)

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the last half of November at 8:10 a. m.

Nov. 17—The Rev. C. A. Hempel, Universalist Church, Saugus.

Nov. 18—The Rev. Arthur J. Snow, Congregational Church, Stoneham.

Nov. 19—The Rev. Paul Carnes, First Parish, Stow.

Nov. 20—The Rev. Roy M. Pearson, Hancock Cong'l Church, Lexington.

Nov. 21—The Rev. John T. Golding, rector, Church of the Redeemer, Chestnut Hill, Newton.

Nov. 24—The Rev. G. Earle Daniels, rector, St. James Episcopal Church, Cambridge.

Nov. 25—The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Nov. 26—Miss Eugenia Helms, director of education at Morgan Memorial.

Nov. 27—The Rev. Evans E. Crawford, pastor, Colored Congregation at Morgan Memorial.

Nov. 28—The Rev. Daniel G. Colwell, Pleasant St. Cong'l Church, Arlington.

Red Bank, N. J. (RNS) Five hundred persons listened in on the first Red Bank to China telephone call when the First Methodist Church here paged the Rev. Tracy Jones and Mrs. Jones, Methodist missionaries in Nanking. A 15-minute conversation took place with Mr. Jones and his wife, the former Martha Clayton, Red Bank, on the Nanking end, and the Rev. Roger J. Squire, pastor of the church, Alvin A. Whiting, lay pastor; Mrs. Edward Clayton, mother of Mrs. Jones, and a former missionary to China, and Miss Arlie Clayton, on the Red Bank end. The entire congregation listened in by means of an amplifier.

Belgrade (RNS) Dr. Cyril Forster Garbett, Archbishop of York, conferred here with Marshal Tito and General Vladimir Velebit, acting Yugoslav foreign minister. Neither British nor Yugoslav sources would reveal the nature of their conversation. The Archbishop later left by plane for England.

Easton, Pa. (RNS) The Lehigh Valley Methodist Ministerial Association has protested to Radio Station WCAU of Philadelphia against its alleged refusal to sell time on the air to temperance forces of Pennsylvania. The ministers charged in a resolution that the station sells time to the liquor industry but refused to sell time to speakers for temperance organizations.

Dr. John A. Mackay, president of Princeton Theological Seminary, and former Presbyterian missionary in Peru, and professor of philosophy at the National University of Peru, has been elected chairman of the International Missionary Council, the highest-ranking Protestant missionary body in the world. He will assume this added post on Jaunary 1, 1948, succeeding Bishop James C. Baker, of the San Francisco Area of the Methodist Church. Bishop Baker has been council chairman since 1938 when he succeeded the first chairman, Dr. John R. Mott, world-renowned Methodist layman.

The Kemble Memorial Methodist Church of Woodbury, N. J. has been observing its 150th anniversary, Oct. 19 to 26. Special speakers included the Rev. Milton H. Nichols of Philadelphia, the Rev. Dr. J. Edgar Washabaugh, manager of the Methodist Publishing House of New York, the Rev. Dr. J. Ladd Thomas, dean of Temple University of Philadelphia, and Bishop Herbert Welch of New York City. An attractive historical brochure was published as a souvenir.

The Commission on Ministerial Training has announced the addition of two new graduate courses by correspondence to the list of courses available for ministers interested in the further enrichment of their ministry. Dr. Pitman B. Potter of the American University, Washington, D. C. has written a course on "The United States in World Affairs," and Dr. John T. McNeill of Union Theological Seminary, New York, has contributed a course on "The History of Western Civilization." No credit toward a degree is given for the completion of this work; however, a diploma is presented to the enrollee at the time of its completion. The enrolment fee for these courses is $2.00 and you may write to the Commission on Ministerial Training, 810 Broadway, Nashville, Tenn., if you are interested in enrolling.

The 1948 session of the New Hampshire Conference will be held at First Methodist Church, Concord, N. H., and of the Maine Conference, at Pratt Memorial Methodist Church, Rockland, Me.

Word has been received of the death in Peiping, China of the Rev. Walter W. Davis, member of the North China Conference. He was attending a session of this conference when he passed away on Oct. 11th. Mr. Davis went to China in 1907 where he served first as a professor in the old Methodist Peking University and then for twenty-five years as a professor in Yenching. Throughout his teaching ministry he took over extra work at the mission. During the recent war, he was interned with other Americans of the North China Mission in the Weihsien Internment Camp in Shantung. Although Mr. Davis returned to the United States in 1943 on the second exchange trip of the *Gripsholm,* he returned to his work in China at the very first opportunity, and had completed forty years of service there at the time of his death. He was the brother of the Rev. George L. Davis of Hancock, N. H., a retired member of the New England Conference.

The Fall Conference of the Boston District W. S. C. S. was held in Belmont, Mass., Methodist Church on Thursday, Oct. 30th, with Mrs. George W. Eycleshymer presiding. The theme for the day was "What is Your Responsibility?" and it was divided into five parts: an address by the Rev. J. Joseph Imler on "Your Responsibility for Your Spiritual Life, for Your District, for Your Local Society;" a panel discussion in which Mrs. Edgar S. Brightman of Newton Center, Mrs. Henry Webster of Newtonville, and Miss E. Louise Richardson of Watertown, took part; "For Making Friends"—the luncheon period; a short time following the luncheon "For Yourself;" and a talk by Mrs. Frederick Parks of Somerville on "Am I My Brother's Keeper?" Mrs. Chester Robinson was the local chairman.

Bishop Lewis O. Hartman has announced the appointment of the Rev. Burt L. Hilton, pastor at Pawtucket, R. I., Epworth, and Hebronville, Mass., since 1944, to Hazardville, Conn., Nov. 1st. Mr. Hilton succeeds at Hazardville the Rev. J Bernard Gates, who resigned to become Protestant chaplain at the Connecticut State Prison in Wethersfield, Conn.

Henry C. McKenna, chief probation officer of Suffolk County and 1947 chairman of the Christmas Seal Committee of the Boston Tuberculosis Association, announces that the sale of seals will begin on Monday, November 24th. Assisting on Mr. McKenna's committee are Judge John V. Mahoney and Everett Morse.

San Jose Methodism

The First Methodist Church in San Jose, California, celebrated its centennial November 2nd through the 9th. This church of nearly 1400 members, set in the heart of San Jose and only a block from San Jose State College, has had in its pulpit such outstanding Methodists as Bishop George A. Miller, who made possible the building of the present edifice; Dr. William L. Stidger, Dr. James A. Crowther, and Dr. Channing A. Richardson.

During the next year, the San Jose Methodist Church expects to construct a new educational unit, which will be on lots adjoining the sanctuary—a unit in which the needs of youth will be more adequately served. At the present time a $17,000 parsonage is under construction.

The present minister is Dr. Joyce Wesley Farr, now in his third year at San Jose. He is a graduate of the College of the Pacific in Stockton, California, and of Boston University School of Theology. While at school in Boston, Dr. Farr served churches in East Mansfield and Cochesett, Mass.

Dr. and Mrs. Harold W. Ruopp have just concluded an international interdenominational preaching and teaching mission in Sault Ste. Marie, Michigan and Ontario. Dr. Ruopp preached for six successive nights and conducted a preaching clinic for twenty-four ministers from nine different denominations. Mrs. Ruopp taught a seminar for the ministers' wives and also spoke at a mass meeting of 250 women on the subject, "Peace, a Challenge to Christian Women." Dr. Ruopp recently resigned his pastorate at the Central Church of Chicago in order to devote a period of time lecturing and preaching throughout the United States and Canada.

Bishop Kern at Social Union

Bishop Paul B. Kern, resident in the Nashville, Tennessee, Area of The Methodist Church, will be the featured speaker at the next meeting of Boston's Methodist Social Union on Monday, Nov. 17th. Boston University Night will be observed at this meeting. The prayers of the evening will be said by Dean-emeritus Albert C. Knudson of the school of theology, and the superintendent of the Boston District, the Rev. Willard C. Arnold. The address of welcome to the students will be given by the president of the Social Union, Mr. Lewis G. Curtis. The response from the students will be given by Mr. Lawrence Odom. The Seminary Singers will provide the music. Dr. Daniel L. Marsh will speak on "Building the New School of Theology" and Dean Walter G. Muelder, dean of the school of theology, will introduce Bishop Kern.

A. V. C. Endorses Aid to Europe

Edwin Pratt, state chairman of the American Veterans Committee (AVC), has put his organization on record in favor of aid to Europe, and the Marshall Plan. He also said that his group was against any discussions of tax cuts at the coming special session of Congress.

Speaking for the 5,000 members of the largest World War II veterans group in Massachusetts, Pratt said, in a telegram to every Massachusetts Congressman:

"Within two weeks you will convene in a special session of Congress to take action on aid to Europe and the Marshall Plan. We, as citizens, taxpayers, and veterans want no cut in taxes. We implore you not to let politics interfere with helping human misery. On behalf of the American Veterans Committee of Massachusetts I urge you to do all in your power to keep politics out of your discussions on the Marshall Plan, to keep taxes at their present level, and to make the path toward easing human suffering in Europe smooth. The time is short and, as the Marshall Plan is pro-peace, it must be put into effect as soon as possible.

Pratt added that his organization was disturbed by reports that certain Congressmen will try to inject the tax cut question into discussion of aid to Europe, and advised all veterans groups and all citizens to let their Congressmen know that such an attempt will not be tolerated when the peace of the world is at stake.

When AVC of Massachusetts holds its annual state convention in Springfield on the 14th of November, it is expected that the delegates will strongly support the aid to Europe program.

Conference on Peace

Bishop John J. Wright, Rabbi Joshua Loth Liebman and President Daniel L. Marsh of Boston University will be co-chairmen of the 1947 Institute on Religion and the United Nations, to be held at the Copley-Plaza Hotel and New England Mutual Hall, Nov. 14, 15 and 16.

The occasion will also be the 32nd annual meeting of the World Alliance for International Friendship through the Churches. Cooperating will be the Church Peace Union.

These organizations, non-sectarian, are agencies through which work for peace is done in the churches. Part of the purpose of this Boston Conference is to make plans for a much larger meeting, the World Congress of Religion in Support of the United Nations, which is to be held in Boston in November 1948.

Agencies cooperating in this year's institute are the American Association for the United Nations, the commission to study the Organization of Peace, the League for Fair Play, the Council Against Intolerance in America, the Council for Democracy, the Friends of Democracy and the Lisle Fellowship.

The program will include set speeches and sectional discussion meetings, to be held in New England Mutual Hall. A feature of the meeting will be a big luncheon at the Copley-Plaza on Saturday noon, Nov. 15th, at which business will be transacted and officers will be elected.

Hendrix Hall

National College for Christian Workers will name the main hall of its new library-administration building for the late Bishop Eugene R. Hendrix.

This building is part of the fiftieth anniversary building program which has been launched under the administration of President Lewis B. Carpenter. In recognition of a gift of $25,000.00 from the Woman's Missionary Council the auditorium will be named Hendrix Hall in memory of Bishop Hendrix, a leader in Missouri Methodism. Hendrix Hall will seat two hundred fifty people; it will have a stage, projection booth, and equipment for serving not only the program of the college but also Methodism in the Middle West.

Bishop Eugene Hendrix was serving as president of Central College, Fayetteville, Missouri, when he was called to the bishopric in 1886. He served in this area for nearly forty years. At the time of his ordination he was the youngest bishop of the former Methodist Church, South. Bishop Hendrix was the first president of the Federal Council of Churches of Christ in America and in this capacity served the church at large.

Bishop Hendrix was intensely interested in the training of missionaries and deaconesses and through his wife, Ann Scarritt Hendrix, had close contact with the Scarritt Training School, Kansas City, Missouri, which later was moved to Nashville, Tennessee. In view of his concern for adequate Christian leadership it seems a gracious way of showing respect and admiration for the Christian spirit of this beloved bishop to use his name in connection with the forward-looking program of the National College for Christian Workers.

Crusade in Worcester District

Recent additions to the list of churches in Worcester District having adopted definite goals for their increase in church school enrolment are East Templeton, 45; Framingham, 32; Chestnut St., Gardner, 191; Hudson, 97; Centralville, Lowell, 31; St. Paul's, Lowell, 21; Milford, 56; Weston, 25. These increases will bring the total enrolment of these churches from 1135 to 1635.

A workshop for children's leaders will be held at Fisk Memorial Church, Natick, on Monday evening, Nov. 17th, for workers from Ashland, Cochituate, Framingham, Natick, Saxonville, and Wellesley churches. Leaders in the program are Miss Edith M. Jordan, executive secretary of New England Conference Board; Mrs. Eva B. Pitman, director of religious education in Melrose church; Mrs. John Edward Thomas, former teacher of religion in Minnesota schools; and Mrs. Elmore Brown, former children's work director of Worcester District.

The Rev. Arnold R. Lewis, pastor of Park Avenue Methodist Church, Worcester, is serving as dean of the Leadership Training School sponsored by the Worcester Council of Churches during October and November, and there is a considerable representation of Methodist workers in the total of 265 registered in the school.

An Institute Echo Service, representing both Sterling Institute and the Worcester District delegation to Lasell Institute, was held at Wesley Church, Worcester, on Sunday evening, Nov. 9th.

For the guidance of church school superintendents who may be in doubt as to the proper method of computing enrolment and attendance in relation to Crusade goals, the district director, the Rev. J. Garfield Sallis, has prepared a specimen tabulation which has the approval of the Department of General Church School Work at Nashville, and he will be pleased to furnish a copy to any superintendent requesting it.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 23.

STEWARDSHIP OF LIFE. I JOHN 2:7-8, 15-17; 3:14-18.

An Old Commandment in A New Age

The Epistle of John was written to an early group of Christians to whom the Gospel of Jesus Christ was new. It is not surprising that the writer had to begin on a very familiar basis and move up to some of the more difficult levels of Christian living. We are safe in assuming that love of the world has always been a strong force in human life. It is news to some of us that there is not room in the human heart for love of God and love of the world. Therefore there comes to us with new force the clear and definite command: "Love not the world, neither the things that are in the world."

We are overcome with things in our world. The air is full of the voices which tell us that life and its deepest meaning will be lost to anyone who does not possess the latest gadget or synthetic product made of the best of everything heretofore known to man. To be without all that the world has made for us is to be void and bereft of life's highest values. All this we are told by sweet-voiced crooners and persuasive announcers. We have what a friend calls "Iwantas." I wanta this and I wanta that is the deepest longing we know how to express as we window shop through life.

And the same disease sweeps across entire nations and we get the makings of a world war. The individual loves the automobile and the empire loves the crude old fields by which to run it. And it all adds up to a burning love for this world.

Passing From Death Unto Life

It is possible to rid ourselves and be purged of the love of the world which crowds out the love of God. When "the world passeth away" and we replace material values for spiritual ones we are on the way toward our own salvation. If practiced by an entire nation we have national and possible world survival as a result.

"We know that we have passed from death unto life, because we love the brethren." This is a simple test for discipleship but one very hard to meet. It is easy to accept some abstract idea about brotherhood and talk very fluently about the Good Samaritan. But to be ready to lay down one's life for some underprivileged brother is quite another thing.

There is a beautiful line slipped into the closing paragraph of this lesson. "My little children, let us not love in word, neither in tongue: but in deed and in truth." This rules out all the sweet nothings which we so eloquently repeat and deliver from the church's rostrum or vestibule. Such nice things look well in print but they are not good when made specific and channeled down to active situations. It is much easier to love the far off peoples with whom we do not have to live at close range than it is to make the word "love" alive in the street and train and office and home.

Just now we are in a period of world survival which calls for the most definite sharing of what we have with whole nations and people beyond our own borders. It takes imagination of the highest order to see a pale and peeked child sitting with wide open eyes and swollen belly and rickety knees at your table while you eat what you need and even like. And to multiply this child by millions of hungry children is beyond most of us.

How dwelleth the love of God in one who shuts up the bowels of compassion against the people whose lives depend upon our willingness to share distillers grain, thick steaks, fresh eggs and clothing? This is the question we have to answer and if we can answer it correctly we shall know that we have passed from death unto life.

The Homemaker's Corner

Mrs. Harry A. Burnham

Cookies on the Lower Shelf.

A few years ago a religious sect of strange creed and a peculiar manner of tea ing it was holding "protracted" meetings scattered farm homes surrounding a sm town where I was staying with a group teachers. Curiosity and ennui led us to go one of the meetings.

It was a rainy evening in early fall. T meeting was in a farm kitchen where all t gloom and dank from outside seemed have crept in and settled hopelessly und the black ceiling. The darkness was scarce penetrated by feeble rays from a lante hanging on a peg in the corner and a ker sene lamp sputtering uselessly on a table.

When we arrived about twenty peop were lustily singing "Oh think of the hon over there." We appreciated that desire their part.

The song finished, the evangelist stoo and with the zeal of a saint and the glow a lover pictured the home over there whi was waiting for all who should follow h admonitions.

As he reached the height of his emotion appeal, Bill, the town drunkard, arose fro his seat back of the stove and shoute "Cookies on the lower shelf, Hallelujah

In that one brief moment of ecstasy B told the story of a frustrated childhood whe all the cookies were out of reach, and e pressed his idea of paradise as a place whe there is opportunity for all. "Cookies" Bill meant a job, a home, another chance a someone who believed in him.

Often, when I read about the "underpri leged" so called, I think of Bill, and won if his cry for cookies on the lower sh might not make a good slogan for us t winter when the suffering, already b enough, will be much worse. It might h us to build our shelves of abundance a li nearer the reach of others and to fill th shelves with our best, whether of prayr physical assistance or just cookies.

Our Historic Heritage

We appeal to Baptists everywhere to j hands, hearts and minds with all others w are striving to make mankind free. Reme bering our historic heritage of religious erty and those of our own number who h given their lives for this cause, some e unto death, we must always do much m than our ordinary share to help creat world which will be free of fear, free want, and free of all kinds of slavery.

Moreover, we should actively support efforts now being made by the United tions to win the peace, believing that in Preamble, its Charter and its various org zations, there is the hope and the possib of a brotherhood of mankind in a comm wealth of nations.—From Manifesto on ligious Freedom, Baptist World Alliance.

Bishop Visits Bulgaria

SOFIA (RNS) Dr. Paul Neff Garber, bishop for The Methodist Church in the European area, left here for Hungary after a stay of several days. He was the first Methodist bishop to have visited Bulgaria in nine years.

The American bishop, whose jurisdiction extends over 12 countries, was greeted on his arrival by government representatives, officials of the Protestant churches, and leaders from various walks of life.

Dr. Garber conferred with Foreign Minister Kimon Georgiev and Director of Cults Dimiter Iliev. He was subsequently quoted as stating that "Bulgaria is the only country where I found complete unity among all Evangelical churches."

During his visit, Dr. Garber preached three times at crowded services in the Sofia Methodist Church and presided at baptism rites. Church leaders saw him off when he entrained for Hungary.

Receive Methodist Scholarships

The presentation of 18 National Methodist Scholarships to students at Boston University has been announced by Dr. Daniel L.Marsh, president of Boston University, and Fletcher M. McKinney, associate on the joint committee on public relations for educational institutions of The Methodist Church.

The scholarships are awarded annually to graduates of accredited high schools and students in recognized institutions of higher learning, on the basis of high scholastic ability, recommendation of the president or other official representative of the institution, and other information required by the Division of Educational Institutions. The applicant must also have been a member of The Methodist Church for at least one year.

Recipients of the Boston University scholarships for 1947-48 include: college of liberal arts; Barbara Ruth Kendall, Hudson, N. H.; Mary Frances Newman, Hendersonville, Tenn.; Jean A. Blackburn, Feeding Hills; school of social work, Elizabeth M. McCrone, Dover, N. H.; school of education, David R. Cook, Glenside, Pa.; college of physical education for women, Sargent, Joan Wareka, Erie, Pa.

Among the students at the Boston University School of Theology who have been awarded scholarships are: Eugene E. Laubach, Finesville, N. J.; Francis C. Wilson, Oak Hill, W. Va.; Ralph S. Steele, Bourneyville, Ind.; Lewis H. Beckford, Worcester, Mass.; Warren M. Roberts, Waynesboro, Pa.; Ronald E. Jennings, Fairfield, Iowa; Forest W. Howell, Hillsboro, Ind.; Robert W. Washer, Scranton, Pa.; Frank H. Edwards, Barnardsville, N. C.; Lawrence F. Almond, Yates Center, Kansas; James S. Leslie, Boston; and Elmer A. Thompson, Richmond, Va.

We're Not Going to the Dogs

RONALD A. MOSLEY

I have recently seen what can be done in church social action by the united efforts of church and clergy. In other words, "We work together for a common cause!" We have fought against a proposed dog-track in Newburyport, Mass., and we have won, at least, the first round.

Dog-track promoters have been trying for the past year to locate a track in Essex County, Mass., or in the vicinity. The proposition was rejected in Seabrook, N. H., and in Salisbury, Mass., and the proposals in those towns were defeated in open town meetings. Last July, word leaked out that the Newburyport City Council was going to consider a petition for a dog-track, said petition to be presented at the city council meeting. The Federation of Religious Workers, which includes the Protestant and Jewish clergy of greater Newburyport, met to consider what action should be taken. They were handicapped by the fact that there were only three days before the meeting of the city council. Petitions against the proposed dog-track were circulated, and the pulpits rang with prophetic denunciations against such an establishment. The Roman Catholic parish priest had a pastoral letter condemning a track read at the Sunday masses before the scheduled city council meeting. When the council met in July their chamber was packed with representatives of the clergy, and many other groups of the city. The petition was not brought up at that meeting, and we retired feeling that the issue was over. The clergy and the other citizens of Newburyport went on their summer vacations, but upon returning they found much agitation in the Newburyport area on behalf of a dog-track. The issue was not dead but seemed very much alive! The proponents of the track had done their work well, for many people who were previously against the track had changed their minds. The Federation of Religious Workers called a special meeting to determine what they should do. A program was drawn up to lead the fight against establishing a dog-track. This consisted of petitions against the track, circulated by church people using the Red Cross District system; preaching from the pulpit against the proposed dog-track; writing letters and telephoning ward councillors; hiring a lawyer to investigate the legal side of the issue; and the writing of articles for the local newspaper by the lay people as well as the clergy.

A whispering campaign was started by the proponents of the track which said that the only ones who were against the establishment of a dog-track were members of the clergy and the aristocrats of High Street, where opinions did not matter because they had their interests to maintain in order to keep their status. Wherever possible the Federation of Religious Workers quietly urged the laymen to protest on their own initiative and in any way in which they saw fit. The moral side of the issue was played down by the track's proponents. The arguments which were used by those who favored the dog-track were the old stereotyped arguments which have always been used by such people: "People bet, so why not have legalized betting?" "Our veterans need help, so let's give them a chance to aid in constructing the dog-track and working there when it is completed." "A dog-track brings down taxes, and brings a large influx of business into the city."

Before the city council met again in September several members were taken on a "conducted" tour of Taunton and environs to see what benefits issued forth from Taunton's two dog-tracks. The track proponents saw to it that the city councillors met the right people. They came back with glowing reports of the tracks at Raynham and Dighton had done for those towns and city

(Continued on page 1100)

Adventures With God

JAMES W. CHUBB

A College Pastor

Most men consider college pulpits and work, especially church college work, the most desirable in the church. There is value in it and there is continuous romance in it, but there are also distinctive problems and conditions that are not desirable. My church was a hodge podge in age and in economic conditions. About one third of the church were youth; about one third of the church were retired people, while the other third were about equally divided between college professors and town and country people. One was constantly tempted to make a class appeal to one or two of these and ride by on the strength of that.

When there is variety to this degree, there is but one thing to do, and that is to figure out the things that are right and Christian. You can't get universal approval anyhow—certainly not at first, so you might just as well make the unifying factor a vital religious approach.

This Christian approach, one soon finds, is the only approach that has a future. Every church constituency has its provincialisms, its sacred fetishes, its set of spoiled "adult-children" whom you must handle gingerly. The attention given them is mostly wasted effort; this coddling must be done, but it is energy that ought to be spent with the needy and with the real work of the church. God's work, the service of people, cheer for those who need it, new life for those who are sinful, enthusiasm in the religious worship—this is the big work in the church.

One learns in an atmosphere like this that only the Grace of God is sufficient as a source of strength, and it is only by the Grace of God that the minister keeps his happiness, or the church its existence. This kind of faith provides a great release. It keeps one from worrying about the careless comments that are always coming from some members of the congregation. Such faith enables one to have a bold recklessness which his prudential and worldly-wise self tells him is not the thing to do. When such a faith is tempered by an understanding of the reasons why people do not like things, it gives him a free spontaneity about his ministry which opens many doors.

This child-like faith in God delivers a minister from the scourge of place hunting. My church herds the ministers together once a year, at which time one of the terrible things which happens is that a lot of appointments are made. One is almost sure to run into competition with his brother ministers. It is a perfect set-up for envy and jealousy. I know no antidote to this except a virile faith that God will send one where he ought to go. This saves one from worrying about the wolves in his own church, and it saves one from overestimating the green pastures on the other side of the hill. I came to believe implicitly in these things as the years of that college pastorate wore on.

A pastor is the front-line worker with people. If he has a long pastorate he soon has his time filled with all kinds and varieties of human experiences. The toll upon his emotional life is too great for human strength. Many of his people are reaping the results of a poorly invested and sinful life. They do not want to repent or change, and yet one cannot callously damn them for what they do. Many of the pastor's people are the victims of the "breaks of life." There is nothing to be done but to befriend them. I discovered that most people need constant encouragement and inspiration. This is too much of a drain for human strength; such strength and life come only from God.

A long morning watch each morning with time for prayer, for meditation, for Bible study was my "charging" time. During this quiet time names would come, ideas would come, attitudes would be generated which would be just the thing that I needed for that day of work. These values constantly surprised

Center in Peiping, China

Amber Van

Beginning June 1, we rented the form Marine-Navy Y which is a lovely Chine style building with several courtyards ju at the entrance to the main mission co pound. Students, members of the Wome Society of Christian Service, hospital peop school principals and other church lead immediately began preparations for openi the building for youth work this summ Preparations included making the plans f budget and staff and program as well the actual work of scrubbing and washi windows and moving furniture. All of o friends and anyone else we could "drag" to help had a hand in the preparations really haven't had time to count up but presume that over 100 different people h a part in getting ready for the opening you party on July 2. No wonder when the ne week out of town guests were in for the re ular Tuesday afternoon open house that th said, "It is hard to believe that you have ju opened, for the young people seem to feel at home in the building!"

Last week the number who had used t building and participated in the activities i cluding Bible classes, discussion grou crafts, photography, lectures, English cl recreation since the July 2 opening reach 1500, an average of about 80 a day. The se vice committee is conducting a vacati school for 150 children in the seminary co pound. Students have been selling ice-crea made here under supervision several times week and dividing the proceeds with t center and needy students. Hospital st members at open house this week becar enthusiastic about using the workshop as place to train nurses in occupational therap Another idea for the workshop is to provi work opportunities for needy students a a repair service for furniture used in all t various institutions connected with t church. Needs—tools and most of all a p son trained in crafts and occupational thera to direct the work. The building is op Tuesdays to Saturday from 10 a.m. to p.m., Sunday afternoons and evenings, a closed all day Monday.

There is much ground work that needs be done in training committee chairm enlisting volunteer helpers from the chur and developing all kinds of leadership. I we feel we're on the way. We've had fo university students giving volunteer help t summer in addition to the twenty memb of the youth committee (youth and adu and some 12 adult advisers called in special committees and problems as well unusually fine cooperation with all the pr cipals of the schools, superintendent of hospital and nursing schools and the pa of the church. We are alive and movi I only pray that undergirding the whole p gram and at the center of it all may b

understanding of the meaning of life terms of Christian Service; that a new it of devotion may come; that we may e not just an "activity" program but that n part of our work may be meaningful helping young people to truly know what g a Christian in these difficult days is, that here they may find the Power to these days. It is for strength and underding to lead in this way that I pray daily hope you will add your prayers to mine. ve moved to the center and am living n Miss Chia, an attractive young teacher o is now on our staff. We have very comable and attractive rooms. In fact, I must re you that the whole set up is not only e than I could ever have dreamed up for self but quite the envy of all the new sionaries!

ore Union

reparatory to balloting on the proposed on of Congregational Christian and Evancal-Reformed churches in Massachusetts, standing leaders of both denominations l conduct a series of meetings throughout state beginning Monday, Nov. 10th, at First Congregational Church, Cambridge. he merger, if consummated on a national e, would unite two of the oldest Protnt religious bodies in the country with a l membership of about 2,000,000.

oth Congregational leaders, representing churches in Massachusetts, and Evangel-Reformed spokesmen, indicated today y were hopeful of a church union.

he executive committee of the General uncil of Congregational Christian Churchin America recently voted to submit the estion of merger to local churches.

he Rev. Dr. Charles C. Merrill of Camdge, chairman, said the state-wide meetgs would be for the purpose of "explain- and exploring the proposed union."

he current Congregational Christian body resents a merger of Congregational and ristian Churches in 1932, and the Evanical-Reformed church represents a merger both those denominations.

he leaders of the Massachusetts' meetings ll include Prof. Marion J. Bradshaw of ngor Theological Seminary; the Rev. Dr. uman B. Douglass, executive vice-presint of the Congregational Board of Home ssions; the Rev. Dr. Rockwell H. Potter, an emeritus, Hartford Theological Semry; the Rev. Dr. Alfred G. Walton, pastor, tbush-Tompkins Avenue Church, Brook, N. Y.; the Rev. James E. Wagner, of ncaster, Penn.; the Rev. Frank M. Shel, former chairman of the General Coun and Commission on Interchurch Relations d Church Unity.

The Rev. Dr. Ralph M. Timberlake, presint of the Massachusetts Congregational nference and Missionary Society, is secary of the committee, and the Rev. Dr. arles C. Merrill of Cambridge, chairman.

me and were carefully studied to see what they meant. God certainly gave guidance and whatever else was needed, if regularly given the chance. The end result of this was not a "run down" in the ministry but "wind up" in the work. I have not suffered from Monday morning blues or from that thing called fatigue which some men have. I attribute this to a daily working, obedient faith.

We used inner circles for prayer and Bible study. We held a regular service in the church for fifteen minutes, before class, each school morning. It remained a noteworthy and marked service. The dean of men reported a great drop in disciplinary problems when the service got into swing.

These services gradually extended to fraternity houses, sorority houses and then to a high school group. There was not much to the technique of these—a silent time of prayer and meditation, a circle of prayer and then off to our work, but they did build religious depth. Prayer became the natural thing and working faith in God the accepted thing. An older group of people met regularly for spiritual study and prayer. This group, I have always felt, turned the tide of the church to definite religious living, by making religion practical.

This faith and prayer life was now spreading to other people. They were finding it as good and valuable as some of us in the ministry did. Religion was a usable thing that tuned up the inner life, keeping it clean, wholesome and more dynamic.

One learns much in the hard field of experience that does not fit into his theories of life. One of the wisest things that one can learn to do is to take life experiences as they come, even the unexpected elements, rather than to throw away those experiences which do not fit into one's theories and philosophy.

One learns in the school of experience. I made the discovery that when things just will not be solved, and after one has done as well as he knows how, the problem can safely be turned over to God for solution. It will be solved when the day for solution arrives. This discovery seemed too good to be true, yet it was that way with me and with the religious men that I knew best.

This outworking of faith does not occur to people who are lazy. Perhaps I should say, it seems to me that it comes to them when they first try it and occasionally afterward, but it disappears if they use faith as a substitute for work. Neither does it work for the person who uses it to get his own way. When the mind of God goes to work on a problem, the solution may be radically different from what the mind of man wants or thinks that he should have. When one places a problem or situation in the lap of God he lets God do with it as He thinks best and one must accept the divine result.

Another thing learned in the school of religious experience was to make worthy bargains with God. Every man has certain needs—care for his family, certain physical needs, need for capable work and opportunity to do that work. When one asks God sincerely for protection at these points, and in turn one will do his part to work effectively and without thought for himself, God will do His part of the bargain.

Twice while in a college pastorate such compacts were made. I think they should be reported as they occurred. Looking ahead to the time when income would cease, I asked for help for a certain insurance policy. I promised that if this problem were met, no money issues would be raised again in my ministry. God kept his part of the bargain. Again, when my old schoolmates were rising rapidly in the profession and it was my lot to be a small-town man, jealousy set in with its blazing fires. Again, I asked not for promotion or prestige, but worthy work. From that day to this there have been more open doors for me than I could enter.

The compact of religious faith is a personal one. On our part it is the effort to harmonize with the plan of God and to do the work of God. God is always

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Prisons Without Walls

(Continued from page 1089)

and mental health, the greatest benefit derived is from the experience of being in the great out-of-doors instead of being cooped up in cells or behind prison walls.

But it is not only the inmates who benefit by these "prisons without walls," but also the people of the state. The prisoner whose health and mental outlook are improved by this program is less likely, on his release, to return to wrongdoing than is the man who is released directly from the prison. To understand this it is only necessary to realize that life in a farm or camp more nearly approaches normal living, whereas the conditions found within the prison often are too far removed from those of the outside. When a man who has worked on a farm or at a camp is released, he experiences but little of the helplessness and bewilderment which often is felt by the released prisoner who has not enjoyed the intermediate steps to freedom.

It is true, of course, that not every man who has been assigned outside the walls of the prison has kept his word. Nevertheless, Wisconsin's experience shows that approximately 99 per cent of the men assigned to the farms and camps measured up to the trust placed in them. This enviable record not only is the result of an adequate staff and program, but also of the careful screening process in selecting the prisoners for assignment to prisons without walls. It is most difficult to train or prepare a man for liberty by taking his liberties from him. Yet that is precisely what we attempt to do when we keep prisoners behind walls until the day of their discharge. Somewhere, sometime, during the prisoner's stay in prison we must gradually restore to him some of the liberties we took from him when he first walked behind the gates. The step from "behind the walls" to parole or discharge is too great, too hard. We need to shorten and soften that step. Stated another way, the prisoner needs a crutch to lean on until he gets the feel in his legs, until he gets used to life outside the hospital. The prison farm or camp can well be that crutch, that walking stick. It compares to the convalescent period of a patient following an operation. The prison which turns a man out from a period behind the walls without such a convalescence is hardly releasing its patient in condition to cope with life's problems. The prison which claims to protect society must have in its program a service which gradually restores the prisoner's liberties, which weans him from unnatural, inside life to full freedom outside—it needs prisons without walls.

PAROLE AN ADDITIONAL PROVING GROUND

The Wisconsin State Prison is operated on the philosophy that punishment alone will not rebuild men. In addition to discipline, which is a form of training, there must be an adequate and well-balanced program of education, recreation, work, and moral and spiritual training. The program is further based on the premise that there must be an extensive farm and camp system and also on the philosophy that in a well-integrated p gram we must have another proving grou known as parole.

No prison, either with or without wa nor any parole system, can complete the of rebuilding the man who has been in p on. Every community, every service wit every community, and every citizen of state must assume his share in helping released prisoner make his adjustment to ciety.—Reprinted from *Federal Probation*

Readers Write

(Continued from page 1083))

and the matter settled. But I received anot shock when a few days later I was told t the charge had been given to another m Again no reasons were given for the n decision.

To me all this seems such a strange p ceeding in a situation where men are s posed to confer. Must a member of an nual conference in The Methodist Chu keep still after such treatment? I h thought of the words of Borden Par Bowne in one of his letters recently p lished in your paper:

"Our system in its nature tends to el iminate personality and to reduce th individual to undue subordination. . . The natural tendency is to make th preacher subservient . . . and to surroun the bishop with an atmosphere of syco phancy and adulation which is not goo for him. . . .This result can be avoide only as we cultivate individualism an hold officials to a rigorous account o their deeds. . . . I do not mean by thi that the system in itself is bad, but i has these tendencies, and we must guar against them unless we are to see man hood and individual initiative undul reduced amoung us."

In the same letter, Professor Bowne ad these words, "I wish we might have a eral change in our church papers. One dom sees anything of a progressive nature of sane, wholesome criticism of church c ditions. I have great faith myself in li as a disinfectant both in the physical in the social and religious world."

(Rev.) B. F. CRAWFOR
No. Lewisburg, O

Democratic Methodism

Some months ago I wrote to this maga on equalized salaries, stimulated by an icle by the Rev. Guy Allen, in which he c mended the uniform salaries in my na conference of New South Wales, Austr Since then, I have written my brother is a minister in that conference and inqu how the ministers are appointed. I quote his reply, asking you to bear in n that the states in Australia are much la than in this country, and therefore req more districts in each conference.

"A ministerial committee of all district airmen and secretaries sets out the first ıding. Then there is a second reading inding the personnel of the first ministerial tioning committee, with an equal number laymen, about 50 or 60 in our conference. ıen the third reading of stations is by all e ministers, about 200 of them. They have e final say, without any word from the men. However, we pledge the second ıding committee that we will not alter a me without a two-thirds majority vote.

"At the third reading of stations, every nister is expected to attend, and every apintment is voted on, and every minister s a vote, with the proviso that there must a two-third majority. If a minister is then ıt to a hard place, he takes it as the ruling the Spirit of God and his church. Thus r Methodist Church is a great brotherod."

How magnanimous! How thoroughly ıristian and democratic! Compare that with r arbitrary system by which three members a cabinet determine the fate of 200 or 300 nisters. Why not at least include in the ɔinet one minister and one layman from ch district to be elected by their district? ıat would give us the semblance, at least, a democratic church. There is much chaf- under our present set-up. Also, young en are not coming into our ministry; this ɔuld be evidence that they do not like our vs. We are pleading for a thousand miners right now. But the young men are not ponding.

Why not bring our great church up to te next year and discard some of its Asry hangover? Why not make it more demratic, more brotherly, and more Christian?

(Rev.) Albert E. Whitten,
Newfield, Me.

eligion in Yugoslavia

(Continued from page 1085)

owledge of various languages. Furtherɔre, many Yugoslavs speak languages other ın their own Serbo-Croat; many know rman, French and English.

Often we were approached by friendly peon the street with whom we talked freely. saw no indication of fear or restraint; fact, there was an atmosphere of self-conence and optimism, especially among the ıng people. Often they would ask naively, 'hat don't you like about us?"

We met the British and American diplotic representatives without Yugoslavs pres-, talked with foreign newsmen, and had ıversations with the young people from ny other countries who were taking part the voluntary labor projects such as the ıous Youth Railway in Bosnia.

Since our return, we have been asked if experienced any antagonism towards us Americans. The question at first surprised In Yugoslavia we neither anticipated nor nd the slightest evidence of inhospitality or lack of cordiality, whether we were meeting officials or people on the street. In fact, quite the opposite was true. Among our most friendly receptions were those given us, in all parts of Yugoslavia, by leaders of the Roman Catholic Church.

Dr. Buckner, Mr. Bucke, Dr. Shipler and Mr. Melish had cameras, as did Joseph Blank, a free-lance correspondent from New York, a friend of one of our group, who joined us in Belgrade and was with us for most of the trip. The only thing we were asked not to photograph was the outer approach to Lepoglava Prison but we were permitted to take our cameras with us when we entered. No objection was voiced when we took pictures of Archbishop Stepinac in his room, as well as photos of his private chapel next to his room. Though among us we took nearly 1000 shots, we were not asked to have our photographs developed before leaving the country. In fact, with the single exception of Lepoglava no reference was made to our cameras, which we carried everywhere we went, whether alone or in a group.

(To Be Continued Next Week)

Change Hindu Social View

Donald F. Ebright

It is true that eighty per cent of the Christian community in India has come from the depressed classes. That is nothing for any man to be ashamed of, because it is a testimony of the fact that God can lift man and make him a new creature in Christ Jesus.

In the past, thousands turned to Christianity because it was their only hope. Conversions from these lowly groups may be called the "direct" results of Christian effort.

When Hindus open a conference for Jarijans (Ghandhi's name for Untouchables, meaning "Child of God") we see a movement that cannot be weighed or measured. Have foreign missions been worth the cost? How many converts can you count? But the number of converts can in no measure indicate the height and depth of the Christian missionary enterprise. As much as we rejoice over the saving of a soul we know that the indirect influence of Christianity has been tremendous. All the great reforms in India have had their stimulation from Christianity. Thus we read.

"'The problem of untouchability in India will not be solved by statutory measures alone, but by a change in the outlook of the Hindu community,' said Mr. Jagjiwan Ram, Labor Member in the Central Government, inaugurating a conference of Harijan Sevak Sangh workers at Versova, a suburb of Bombay, today.

"Mr. Jagjiwan Ram said that so long as the Hindus did not consider the Harijans as their own, the problem of untouchability—a blot on the Hindu religion—would remain. India, he felt, would not be able to maintain her freedom when the British left the country, if the problem of untouchability remained unsolved.

"The Harijan community, however, would not tolerate such a state of affairs longer. The community wanted to assert its rights. He hoped that the Hindus would change their social outlook."

Yes, the Scriptures have been distributed far and wide! The seed has been sown! Rejoice, the harvest is at hand!

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Getting a Kick out of Life

William L. Stidger

"An International Problem Solved"

A preacher friend of mine had a small boy in the first grade. Nearly every day the rascal came home with wild stories of battles which he had fought to the death with his school friends. The very first day the young son came home after having lost his hat, traded off a new coat for a battered old sweater, and torn his pants badly across the seat. The second day was no better, for when his mother asked him what he had learned in school that day, he replied, "Darn it, damn it, and go to H–l!"

Several days later, Jimmy came home with a black eye, his nose bleeding and his shirt nearly torn off his back. Upon being asked what had happened, he explained, "A guy got too close to me," which his parents decided was a conservative report of his day's doings.

But one day the little boy came home with nothing torn, his clothes and face were remarkably clean, his hair combed smoothly, and no black eyes or bloody nose. He came up the walk to his house, smiling broadly and whistling, "Oh what a beautiful morning, everything's going my way!" The father went out to meet him, delighted that Jimmy was so happy and in such good condition that day. "Well, sonny, did you have a good day at school?"

"Swell, Dad, the best day yet! It was a wonderful day! I didn't sock nobody and nobody socked me."

I don't know when I have heard a story that gave me more of a kick. Both Jimmy's father and I agree that the little first-grader has, whether he knows it or not, the formula for the solution of all personal, family, and city problems, and even international problems, too! What could be a better slogan for the vindication and success of the UN than, simply, "I didn't sock nobody and nobody socked me."

At the Boston University Conference on Preaching

Headache for Bishop Kaung

Frederick M. Pyke

Missionary of The Methodist Church to China

Surely North China was a headache for anybody but a Japanese in 1941. The undeclared war had rocked the country for four years Peking was an arsenal for the Japanese armies and a city of refuge for all the Chinese who had fled from the fighting areas, where Japanese bayonets were striving to enforce a Japanese peace. When Bishop Kaung arrived in August to take over the supervision of the three Methodist conferences, he found parts of them conquered, parts of them battlefields, and parts of them independent. Intercommunication was hazardous.

Into this vortex of feverish activity, of planning and propaganda and intrigue, Bishop Kaung came alone and unattended, except for Mrs. Kaung and two children. Pitfalls and perils lay all about him. He could scarcely set foot without having his motives challenged, his sincerity impugned.

If he was a Japanese sympathiser, he was safe in Peking and might even expect some favors from its new masters. But he could expect no welcome or cooperation from the members of his church, and might as well turn around and retrace his steps to Shanghai. If he was of one heart and mind with those who wished to see their country cleansed from outside influence and guaranteed the chance to develop in line with her own genius and tradition and the teaching of Dr. Sun Yat Sen, the natural inference among patriots was that he had no business in what had become an enemy capital.

If he was partisan, to the Japanese he was a spy. If he was not a patriot, to the Chinese he was a traitor. With emotions at fever pitch anything could happen. Peking was full of 'underground'. It was also full of Japanese dungeons. How could Bishop Kaung know that the fate which later overtook the five Yenching University professors would not be his; seizure, imprisonment, indignities, torture on the rack under the pretext of "correcting his thoughts?" How could he be sure he would not be frustrated, flouted, cast aside in disgrace?

The answer was, he could not be sure.

But those who were concerned for his safety, Bishop Kaung did not leave long in suspense. He had not been two weeks in his new home, Mission residence No. 1, Methodist Compound, before everybody began to see that he had at least one unsuspected resource with which to meet the situation. He had not come primarily as a churchman. He had come first and foremost as a Christian. His preoccupation was not with politics, but with Christ.

The second thing he did was to inaugurate a last Sunday of the month preaching service. This more formal meeting was aimed to accomodate those who were occupied through the week, unable to leave their business or their school for the Wednesday class. It became immensely popular with the students. They came from all over the city to hear him. They brought their bewilderment at the fate which had put them under the domination of Japanese advisors and the survillance of the puppet 'thought police'. They brought their sense of outraged justice at being compelled to celebrate 'victories' in which their countrymen went down to defeat before the Japanese. He won their admiration by his zeal, his warmth, his wide knowledge and his fearless speech. And they went away comforted at heart.

These remarkable achievements were made possible because of Bishop Kaung's inspiring leadership and the hold he had on the affections of the people. That the church came through these years of strife and privation, uncrippled by hate, and with new enterprises to its credit, is surely worthy of note.

Tongueless Talkers

Bishop J. Ralph Magee

Resident in the Chicago Area of The Methodist Church

Perhaps we say more without our tongues than we do with them. At least there seems to be something about our bearing, our mannerisms, our gestures, our inflections which seem to convey certain ideas, some of which are not the same as our tongue speaks. A man who gesticulates over much is for instance, indicating that his words are inadequate to express his ideas.

I suppose this unspoken sentiment is the reason drama and the movies have such a hold upon the people. There is present motion, position, mutual relationships of the players which stimulates the imagination of the audience more than the words the players speak. Many of the worst breaks between friends come about because of attitudes and actions more than from spoken words. We know by experience that this is true between majority groups. We form our opinion of such groups far more by their attitudes or our inner prejudices than by any verbal expressions they have made. I am of the opinion that even the verbal broadsides of the battling battalions of the United Nations do not disturb or intensify our muddled relationships nearly as much as some manufacturing plants we could name do which never or speak a single word. The honeyed of noble purpose spoken by our m leaders cannot calm our nerves when we inner feelings about what universal tra has done to other nations in the past.

At this very hour the problems of and racial justice, as well as the gre ternational complexities whip us becau try to settle them by the exchange of ments and things. How silly of us to a that human consciousness can be cont by things or arguments alone. There ar humanitarian voices raised to declar language of the inner fears, doubts, s ions and hates that so largely contr these situations. I personally believe greatest danger to humankind is not t plosion of an atom bomb in the next but the explosion of human feelings will produce that war if it comes. Y have many men who sound off stateme words which stir the language of th spoken word in the hearts of men the around.

The greatest danger of fascistic or munistic totalitarianism is that they will the people how to use the sharpest too always under the management of a di economy. We may well ask in Ame where are we headed at the present mo Certainly, it is not in the direction thorough-going democracy based on a moral foundation. The inner human are for peace the world around. The l of all nations cry for control and dir of the people. They demand this wi right to tax to the limit by appealing fears of the people. Here again voices out words are speaking to the common On one hand, shall I listen to the voice in crying for peace, or shall I listen fears aroused by political and military ers. The common man is in desperatio will doubtless do now as he has done past—listen to the voice of fear. H follow blind leaders who will lead hi political and social morasses.

Faith is also a tongueless talker. F not an acceptance of a verbally stated It is rather an underlying assurance tain realities universally and eternally It gives one an unshakable foundatio which to stand. So one has faith in G has faith in Jesus Christ as the living God. He has faith in the projected s God eternally present to guide, comfo sustain. He has faith in the Scriptu containing all truth necessary to sa personal and social. The accepted about them is for the most part an ins opinion. The faith in the fundament truths arises out of the experience of dividual who struggles to find God, of the experience of the race as it has for reality. These are mighty talker although they speak without words.

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leadlines in Religion

Excerpts from the weekly radio broadcast, "Headlines in Religion" made by the Rev. J. Edward Carothers, over Schenectady station WGY, Friday afternoons at 1:45 p. m.

One of the most important questions these ıys is that of church and state. As a mat- r of fact it has been an important question r many centuries. It was a question which e founding fathers of the United States ıswered by establishing a policy of complete paration of church and state.

Speaking on this subject this week, Pope us addressed an audience at Castel Gando- fo—his summer residence. He said the urch and state may have different aims t they cannot be entirely separated. He id this difference of aims "certainly does t deny any union between the two," for th the church and state have their roots the same God, and both are concerned ith the same people.

When Pope Pius makes a statement of is kind he is not engaged in idle chatter, nce we may well look around to see just hat events of the day seemed to require his tement of policy—for that is what his re- arks seem to be.

It is clearly evident that while he spoke, pe Pius was thinking of Poland where the cialist Premier opened the Polish parlia- ent with the warning that the Polish gov- nment will take quick action against the oman Catholic Church in Poland if it con- ues to attack the Warsaw regime. This rning was issued only a few hours before e Pope spoke on the subject of church and te.

The Polish premier had further said, "My vernment will not change its present policy d attitude toward the Catholic Church. e are for absolute freedom of conscience all religions. We have guaranteed ab- ute freedom to the church, but (he con- ued) that does not mean that freedom ould be used to exploit Catholic feelings political purposes."

There are some concealed implications in t last sentence which holds that religious edom in Poland is being used by the Ro- n Catholic Church for political purposes. wever, these implications are made clear ough in the statements issued by the form- leader of the Peasant Party, Stanislaw kolajczyk, who fled to England last week. said that the present Polish regime is ely to instigate drastic action against the man Catholic Church. This action would the seizure of church-owned lands and distribution of those lands to the peas- s.

On the other hand, the Roman Catholic urch in Poland would naturally seek to ist this action, and Pope Pius, in his state- nt on church and state, would seem to support the resistance which the church will almost certainly offer, for the Polish bishops are expected to meet in a few days to discuss the entire situation.

It is important to keep in mind that religious freedom in Europe does not mean the same thing that it does in the United States. In our country religious freedom is part and parcel of all other freedoms, and carries with it a free privilege to discuss political and economic questions in the light of religion.

In Europe, religious freedom has a much narrower meaning. With few exceptions, it means nothing more than the right to worship in the church of one's choice.

Thus, when Pope Pius says that the church and state cannot be separated to that extent, he is clearly in support of the right for religion to have its voice in matters of politics.

The Supreme Court of Mexico has upheld a law which prohibits the holding of religious services outside of a church building. Two ministers of the Presbyterian church in Mexico were arrested two months after they had set up a public address system in the town of Becal. This act, so the court held, was a violation of the Constitution of Mexico which prohibits religious assemblies outside of church buildings.

In spite of the fact that there is strong feeling against Russia in the United States, the American people, in the opinion of Bishop G. Ashton Oldham of Albany, do not believe that war with Russia is a necessity. Bishop Oldham was speaking to an audience in Sydney, Australia, where he is attending the centenary of the Church of England on that continent.

He said that church leaders must spare no effort to bring about understanding between Russia and both the United States and Great Britain. If the church can get even "a segment of Russia to cooperate with the western groups, it might be the opening wedge (he said) for future understanding."

He reminded his audience that the Russian Orthodox Church has arranged an exchange of delegations with the World Council of Churches which will hold its organizational meeting in August next year.

Russia will some day be the greatest Christian nation in the world, according to Msgr. Fulton J. Sheen who spoke to a great audience in Houston, Texas. He said that only 3 per cent of the Russian population is found in the membership of the Communist party in Russia, and that the other 97 per cent of the population would like to belong to something. Msgr. Sheen admitted that the conversion of Russia might not come in our time, but he believed the Russian conversion might save the world church, "just as Paul's conversion saved the church in early times."

Former vice-president Henry Wallace will deliver a speech in a large Atlanta Negro church later this month. The Negro churchmen have announced that white people may attend the meeting if they wish to do so.

While the races will not be segregated in the meeting to be held in the Atlanta church, it is reported that there will be segregation in the city auditorium when Mr. Wallace speaks in Macon, Georgia.

However, Atlanta, Georgia seems to be taking a headline in the news of racial brotherhood almost every week, and this offer of a Negro church to let white people attend a meeting within its walls gives a new turn to the meaning of racial brotherhood.

Without making any defense of Russia, the Westfield, Massachusetts, Council of Churches issued a statement which charges that some people are mis-using religion in order to produce anti-Russian propaganda.

The church council insists that it is a misuse of religion to seek to arouse people against Russia by saying that Russia is godless and atheistic. "We are not impressed" the reports says with some irony, "by the godliness or religion of many who make this charge. On the contrary, (it continued) often they are people who both in their personal lives and their occupations ignore God, religion and the moral law."

Mr. Charles E. Wilson, president of the General Electric Company, was elected co-chairman of the National Conference of Christians and Jews recently. The National Conference functions with a chairman from each religious group, the three co-chairmen setting an example in their ability to work as one.

At the meeting where the election took place, there was considerable discussion of some of the sharp divisions which have taken place between Protestant and Roman Catholics on such matters as bus transportation for students attending church schools,

(Continued on page 1102)

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We're Not Going To the Dogs!

(Continued from page 1093)

of Taunton. The clergy brought additional pressure to bear upon the members of the city council and especially upon the committee who had visited the dog-track towns. The Federation of Religious Workers wrote to the ministers in the Taunton area, securing ammunition for the coming "showdown." We found that there were two petitions which were to be presented to the city council, one of which was a "blind." The legal petition asked for a permit for a location of a dog-track in Newburyport; the illegal petition asked for a license for a dog-track, which could only be given by the State Commission on Racing. When the city council met, the assembly hall was packed, and the council rapidly got down to the dog-track question. The city solicitor gave an opinion, after the legal petition was received, that the zoning law regarding the proposed location would have to be changed from an agricultural district to a business district. Although the petition was therefore null and void, it was voted by the city council to hold a public hearing on this matter on October 14th.

In the interval before the public hearing, pressure upon the members of the city council was intensified; petitions were further circulated; and the opposition party to the track met daily to keep up with the situation and to plan their speeches of protest at the public hearing.

On the night of the public hearing the city hall auditorium was filled with almost 800 people. After the president of the council opened the public hearing, he read a letter from the track proponent's lawyer requesting postponment of the hearing for a week as he "had not had sufficient time to study the question." The president ruled that the hearing would go on. There was no speaker from the ranks of those who favored the dog-track. It is my opinion that they were waiting to see what the opposition had to say and then were frightened at the vehemence of the speakers and the approval of those who heard them. Business men, young veterans with families, leaders of social organizations, and other citizens spoke at some length against a track. The Federation of Religious Workers appointed me to speak representing the clergy, as I was the only World War veteran in their ranks. This was done to answer the rumor that all the veterans were for the track. My principal information was taken from the letters of two clergymen in the Taunton area, the Rev. J. Arthur Martin, pastor of the Trinitarian Congregational Church, Taunton, and the Rev. Louis S. Thompson, pastor of the First and Second Congregational Churches in Raynham. It was brought out that the tax rates, instead of being lowered, were raised considerably. Also, business in the Taunton area had suffered from the tracks. One of the important things brought out in Mr. Thompson's letter was that minor children were employed at the track, and this had a definite moral disadvantage upon them. It was brought out that the clergy were people who dealt daily in human relationships, and they knew what they were talking about when they said that a track was morally, and economically unsound.

At the conclusion of the hearing the city council voted unanimously to allow the petitioners to withdraw their petition. The next step in the battle will come following the December city election when the proponents of the dog-track will try to put their own candidates into office. If they succeed, the next logical step will be to either select a location in the business district or to have the zoning laws changed in an agricultural or residential district.

These dog-track people might seek a location for a track in some other part of Essex County or even in some other county. This article is written in the hope that all of us might keep our guards up, so that we will be ready to take a stand against those who would turn New England into a gambling and liquor region. The Federation of Religious Workers of Newburyport have information on file for use in any fight against a proposed track, and this information is available to all who might need such "ammunition."

Miscellaneous Advertisements

WANTED — Woman to serve as Director of Religious Education in large suburban church near Boston. Training and experience necessary. Address replies to ZIONS HERALD, Box 1.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Adventures with God

(Continued from page 1095)

doing much more than he needs to do fi his end. This demands loyalty and con ence on our part; it creates unusual opp tunities and good results in the field wh we work.

The word compact perhaps is an unfo nate one, at least the word love or friends is closer to the real relations. We do all can for our friends and those whom we l We think of them when we need not at we think nothing is too good for them it is wise. This is the relation betwee man of faith and his God. The two of th seize their chance and use their energie do what they can for each other. On G part, opportunity, guidance, and assura is furnished. Our part is to respond and o We will make our mistakes, but God understand that; and, in spite of our r ness, weakness and sins, do worthy w through us—if we are in earnest.

These ideas came at a time when I g into a much deeper understanding of fellow men. I pondered often the statem "He that is greatest is a servant. There service side to the Christian life that is essential as breathing. The two sides of Christian life are love of God and love man. One is not Christian unless he has b sides. When God comes into one's life v power, and obedience to His way is the consideration, there is a definite human sponsibility. This is wonderfully illustra by the parable of the final judgment w Christ points out that the real test in one's life is what he has done for peo God will accept only those that have fed hungry and clothed the shivering.

This is the human responsibility of positive Christian. While a pastor, one covers that the thrill of the ministry co in helping the needy. The ministry beco especially effective as one helps those cannot do anything for him in return. becomes especially real to one that helps ple just because they are people. There many things that one can do to help. greatest thing that one can do is to them a practical religious faith. This g them an eternal soul that sustains them time, anywhere. Simple representation Christ is the best way to do this.

The next best thing one does for pe is to show them forgiveness for their strength for their weakness, new life their fading confidence. One does this by conversation about the loving natur

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God, by encouragement, and a sincere friendiness and interest when people are down.

Then there are those that are physically needy. They do not know how to make a living; or as happened during the depression, they know how to make a living but they are without the means. Quiet help to get jobs, clothing, food and medication brings a smile of gratitude from most people that is beyond description. Of course, like many pastors, I was "rimmed" occasionally by those who could not express gratitude, I have even been framed by families that wanted more than food or clothing, and I have lent money to people who forgot when later they might have paid. But that is part of one's Christian responsibility. Wide acquaintance in the community with everyone from saint to sinner, from wise to foolish, from friend to foe gives one a wealth of human experience that is priceless. Unless it is the doctor, no one in a community has a better chance at a wider acquaintance than the minister. He can be the friend of everyone, if he wishes. This common humanity especially appealed to me because it gave so many opportunities to show people their better self.

Seldom a month passed from 1935 onward that a mystic experience of some kind did not come. They were not particularly sought, they just came as the winds seem to come. During an evening service one time, when an informal drama was being given by our young people, one of the young women came to the platform dressed in white. I knew she had been having her troubles and doubts. That night, in a soft voice, she made a sincere religious commitment to God to serve her day. While she stood there, God came as near to me as any personal friend ever did. I could no more doubt His presence than that of a member of my family.

During this period my religious life was "continuous windup." There was no turn back at all to the things that had happened, but rather an eager look into the future at the good things that God would give one, as he became qualified to receive them.

Did this result in escapism? Not at all, for it demanded of me that I become more active in the co-op movement, in the peace movement, in the community affairs of the city and of the state. Maybe it would be an opiate for some people, but the God that was working on me was laying heavier personal and social responsibilities upon me all the time. Most of these "causes" made a better community, if and when they were given a chance.

And so the trail of the "Way" led on, each mile and curve confirming prayer, clean living, and "the social gospel" in new significant ways. Now and then a new weight and new call will come to the "traveller." I was "called" from this church more confirmed than ever that He was "the Way, the Truth and the Life." People had sometimes failed me, but God never had.

Methodist Board of Education

"In the Days of Thy Youth"

Young, enthusiastic, idealistic, with such possibilities for good—or evil. The apron strings are broken, but the heart strings must never be. Free! Yet controlled by self-discipline or he becomes a slave. Character and Christ—he needs both desperately or his freedom becomes the road to failure. Old friends, new friends await him in the Church School; good friends, and Christ wait for him . . . and he is at home, asleep, or on the streets . . . go get him! Christ wants him.

THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

Methodists Granted License

New York (RNS) The Radio Corporation of the Board of Missions and Church Extension of The Methodist Church has been granted a license by the Federal Communications Commission in Washington to operate a frequency modulation radio station here.

According to Dr. Robert Z. Tyler, executive secretary in charge of education and cultivation in the Board of Missions, the station will go on the air as soon as studios and antennae are constructed, and "other technical matters" are arranged.

Last April, the FCC granted one of the five available FM channels in this area to the News Syndicate Company, Inc., which publishes *The New York Daily News*. In its final action, however, the FCC awarded this channel to The Methodist Church Radio Corporation and The News' application was denied, along with applications of eleven corporations which contested for the available channels.

In explaining its decision in favor of the Methodist group, the FCC stressed that "if all other factors are equal, the public interest is generally better served by preferring non-newspaper applicants over newspaper applicants since this promotes diversity in the ownership of media of mass communication and competition in the dissemination of news and information."

The station will carry both sustaining and sponsored programs during a full 16-hour day, seven days a week. However, this full schedule probably will not be put into operation at first.

The station's policy, Dr. Tyler said here, will be to "minister to the total life of the people without regard to creed, race, religion, or any other condition."

Furthermore, he added, "our facilities will be at the disposal over weekends of our sister faiths of the Roman Catholic and Jewish persuasion for generous time."

Typical proposed programs for a week besides those of a religious nature include plays, travelogues, news, sports news, human interest features, home making ideas, tips for visitors, discussion periods, hobby shows and guides to consumers.

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Protestant Chapels in Spain

Madrid (RNS) Thirty-four Protestant chapels were opened in Spain last year, according to a protest signed by a group of Roman Catholics here which denounced the inauguration of the non-Catholic worship centers as "a violation of the constitution."

The protest, copies of which were sent to all members of the Spanish hierarchy, asserted that while the Spanish constitution guarantees that nobody will be persecuted for his religious beliefs, "it prohibits proselytizing by non-Catholic religions, so that the religious unity of Spain may be preserved."

According to the protest, fifty Protestant "chapels" already existed in the country prior to the opening of the new centers.

It said additional worship places have now been set up in Madrid, Pontevedra, Valladolid, Jaen, Albacete, Aresy Lavandera, Coruna, Logrono, Barcelona, La Linea, Cadiz, Avila, Villanueva y Castangonzalo, Zamora, Puertollano, Puente, Mayorga, Castet, Navarres, Jativa, Ramollosa, Santa Coloma de Gramanet, Orense, Boimorto, Lugo, Cartegena, Ballobar, Granada, Puigcerda, Reus, Villanueva y Geltru, Malaga, Tarrangona, and Benifar.

Honor to Newton

The religious institutions of Newton, Mass., have been awarded the National Honorary Achievement Award for the most outstanding United Church Canvass conducted in the U. S. in 1946 according to an announcement by the Rev. Earle B. Pleasant, national director.

Securing over $32,000 in new money over the year previous, averaging 34 new pledges for each of the 24 participating churches and using 1,000 canvassers in the campaign, Newton churches were able to make a record unequaled in America.

Led by a pair of laymen, William V. M. Fawcett and David W. Tibbett, co-chairmen, the community experienced through this united religious effort a new sense of what the church can mean and does mean in everyday life resulting in greater attendance, new interest and more financial support.

Each year the National Planning Committee of the United Church Canvass honors the religious community which excels in developing the spirit of unity and brotherhood among all groups, which gives a striking demonstration of church cooperation at work which generates new interest in religion an increased church attendance and final which through cooperative effort is able t help churches raise sufficient funds to carr forward a growing program of service to a

Recognition for outstanding community r ligious emphasis in setting a new pattern fo religious institutions through the United Ca vass is not new to Newton. Back in 194 this same group of churches conducted i first united canvass out of which has con the National United Church Canvass Mov ment, touching over 500 communities nearly every State in the nation, the Te ritories of Hawaii and Canal Zone (Panam and the Dominion of Canada. Nineteen r ligious bodies representing the great fait embrace it, including the Synagogue Coun of America, The Federal Council of t Churches of Christ in America and Chur World Service.

The plan of the United Church Canva operates rather simply (if there is the w to do it) with the cooperating churches a synagogues deciding on a common plan a conducting their every-member canvasses the same time. By working together acr faith as well as denominational lines, th can secure radio announcements and p grams, sponsor joint newspaper ads, util outdoor bill board space and take advanta of other media which are unavailable oth wise. Experience has shown that more mor can be raised for both large and small chu budgets through the United Church Canv than in any other way.

Headlines in Religion

(Continued from page 1099)

the appointment of Mr. Myron C. Ta to the Vatican, the questions related planned parenthood and others of equal portance.

In the opinion of the National Confere of Christians and Jews it would be a structive thing if there were an end denunciation, name-calling and imputatio unworthy motives.

It said that representatives of all relig groups should try to resolve their differe with understanding and charity.

The Nobel Peace Prize for 1947 goe the Quakers whose American Friends Se Committee has built up an amazing re of relief service through the years. Last the prize was awarded to individuals, the award to this denominational g brings with it the announcement that prize money—$40,000—will be used fo lief work.

Somewhere, not far from any one c there is a church or a synagogue. The A ican way of life is the religious way. port your church or synagogue with presence. Without people there can b great religion. Without you, there ca no church.

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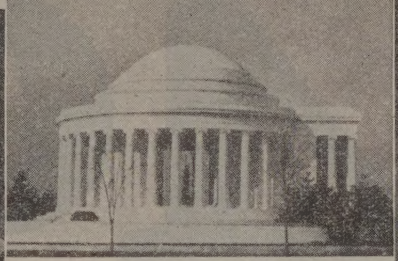
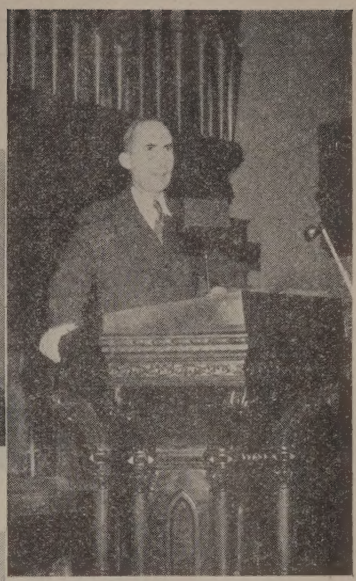


Memorial to Thomas Jefferson, Father of Democracy



A free pulpit upholds Democracy

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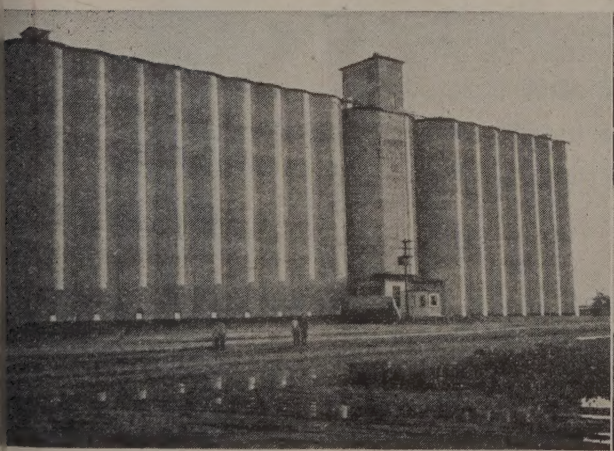

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